

# The Inquirer.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 7.

## LONDON.

Acton, Creffield-road, 11.15 and 7.  
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.  
 Finchley, Church End, Wentworth Hall, Ballards Lane, 6.30, Rev. J. ARTHUR PEARSON.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Rev. F. K. FREESTON.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. L. TUCKER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. W. H. DRUMMOND, B.A.  
 Harlesden, Willesden High School, Craven Park, 7, Rev. THOMAS P. SPEDDING.  
 Highgate-hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; and 7.  
 Ilford, High-road, 11, Mr. W. RUSSELL; 7, Rev. H. GOW, B.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL-HICKS, M.A.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Mr. C. F. HINTON, B.A.  
 Richmond, Free Church, Ormond-road, 11.15, Rev. T. E. M. EDWARDS; 7, Mrs. M. EVELYN CROMPTON.  
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A. Morning subject, "A Plea for History."  
 Stratford Unitarian Church, 11, P.S.M., Mr. RONALD BARTRAM; 6.30, Rev. JOHN ELLIS.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.  
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. GEORGE E. LEE.  
 Wood Green, Unity Church, 11, Rev. Dr. MUMERY; 7, Rev. ADDISON A. CHARLESWORTH.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. CHARLES PEACH, Manchester.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Mrs. BROADBICK, of Weston-s.-Mare.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOURNEMOUTH, Unitarian Church, West Hill-rd., 11 and 6.30, Rev. H. M. LIVENs.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. G. CRITCHLEY, B.A.  
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Mr. BUTT.  
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 DOVEY, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.A.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. DELTA EVANS.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.  
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

## GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

## SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

## IN MEMORIAM.

In loving memory of my dear son WILLIAM SIMPSON, of Heaton Moor, who died suddenly November 2, 1908.

## The Inquirer.

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## BIRTHS.

ANDREWS.—On October 26, to Mr. and Mrs. J. Miller Andrews, Maxwell Court, Comber, a daughter.

BOLTON.—On November 2, at the County Asylum, Rainhill, the wife of Joseph Shaw Bolton, M.D., F.R.C.P., of a son.

NETTLEFOLD.—On November 4, at Winterbourne, Edgbaston Park Road, Birmingham, to Mr. and Mrs. J. S. Nettlefold, a daughter

## MARRIAGE.

JOHNSON-PRESTON.—On October 30, at Essex Church, The Mall, Kensington, by the Rev. Frank K. Freestone and the Rev. W. Copeland Bowie, Captain Valentine Goode Johnson, R.A.M.C., Peshawur, India, to Dorothy Jacqueline, youngest daughter of Percy Preston, of 9, Randolph Road, Maida Hill, W, and Cotswood, Wickford, Essex.

## DEATHS.

TAYLER.—On October 29, at Fairholme, Mount Ephraim-road, Streatham, Stephen Seaward Tayler, in his 86th year.

WOOD.—On November 1, at Sunny Brow Middleton, Thomas Broadbent Wood, in his 89th year.

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Rev. J. Scott Lidgett, M.A., D.D.

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# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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## NOTES OF THE WEEK.

THE Report of the Royal Commission on the Poor Laws and Relief of Distress which applies specially to Scotland was published on Monday. As in the case of the reports dealing with England and Ireland, there are a Majority and a Minority report, which follow the same lines of policy and bear the same signatures as those previously issued. The chairman, Lord George Hamilton, has introduced an unusual feature in the shape of a personal memorandum attached to the Minority report, in which he attacks its policy in trenchant terms on the ground that it is "an enlarged and varied edition of their original proposals intermingled with a new set of comments and criticisms upon the proposals of the majority." We doubt whether this departure from a chairman's customary impartiality, and the assumption that he has the right to criticise and condemn the findings of a dissentient minority, are in the public interest. If a reply was felt to be necessary, it should have been issued by the whole group of members who signed the Majority report, and not simply by the chairman claiming to speak in their name.

A MEETING of delegates of the various trade societies which have given financial support to Ruskin College was held last Saturday at Oxford. The recent troubles were discussed with a commendable frankness, and a new constitution for the future government of the college was adopted. Steps are also being taken to organise conferences in various localities to explain the aims of the college and its method of working. We hope that all this indicates that the recent crisis, which threatened one of the most interesting of recent educational movements, is a thing of the past. Of two things we are convinced. No college can carry on its work with benefit to the students unless there is a loyal acceptance of the claims of discipline. On the other hand there could be no more serious mistake than to fetter the freedom of teaching by an enforced conformity to a particular social or economic creed.

This would be only to repeat in the domain of sociology the policy of tests, which we are gradually breaking down after a long struggle in the study of religion. There must be no foregone conclusions in the search for truth and the valuation of evidence.

\* \* \*

It is satisfactory to note that there has been some diminution of pauperism and unemployment in London. Last February the statistics of pauperism showed 133,010 in receipt of relief; on October 23 this figure had fallen to 122,257, a diminution of 10,753. Similarly in October, 1908, the registers of unemployment showed a total of 21,640; the figures for October, 1909, are 20,708—showing a decrease of 932. We do not pretend to regard these figures as other than appalling in the amount of social misery which they represent, but they afford some indication of greater elasticity in the labour market and consequently less hardship for many people during the coming winter.

\* \* \*

THE appointment of Dr. George Adam Smith to be Principal of Aberdeen University in succession to the late Very Rev. J. Marshall Lang, which was gazetted this week, is an admirable one. It breaks through the recent practice, in support of which there is a great deal to be said, of nominating laymen to these great administrative posts. We should be sorry, however, to see any form of clerical disability recognised in these matters. Promotion should be based upon merit and fitness, and no one will question Dr. Smith's exceptional gifts, or think of him chiefly as an ecclesiastic. As a theological writer he made his mark twenty years ago with his commentary on Isaiah. His "Historical Geography of the Holy Land" has long been a standard authority, and recently he published a masterly "History of Jerusalem from the Earliest Times to A.D. 70." Amid these scholarly labours he has found time to throw himself into social reform, and has done notable work as chairman of the Scottish Council for Women's

Trades. His new duties will no doubt limit these activities in the future; but his many friends will unite in the hope that Dr. Smith's promotion will enable him to impress himself even more deeply upon the life of our generation as preacher and writer and a strenuous worker for the public good.

\* \* \*

THE Jowett Lectures, to which we make a more detailed reference elsewhere, have hardly succeeded in winning the share of public attention to which they are entitled by reason of the eminence of the successive lecturers as scholars and thinkers, and the equable atmosphere of detachment from theological polemic in which they are delivered. On Wednesday evening, Mr. C. G. Montefiore succeeded to the position held by such men as Prof. Percy Gardner, Dr. George Adam Smith, and M. Paul Sabatier. Though he modestly declined the title of specialist or scholar, he is well known as the Hibbert Lecturer for 1892, and probably to a wider circle as the author of the Bible for Home Reading. The attendance was disappointing. The novelty of listening to a historical treatment of the Gospels from the point of view of liberal Judaism might have been expected to arouse a stronger public interest.

\* \* \*

WE are glad to notice that the *Manchester Guardian*, in referring to the inauguration of the new Irish Universities, emphasizes the fact that a university is not a building, but the living body of teachers and learners, and that it exists, just for instance, as the family exists, independently of any particular kind of house, be it mean or magnificent. "If it is not sound and vigorous in this true sense of its being, not the most beautiful or imposing building in the world will save its name." We may apply this remark with equal emphasis to the Church. A church in the sense of a building is only the place where the living Church is wont to assemble for sacred purposes. The Church consists of men and women sharing a common fellowship and animated by common aims, teaching, learning, and worshipping God



together. A noble building may help greatly, but it is not indispensable. It derives all its sacredness, even the right to be called, in a secondary sense, a Church at all, from the common life of Christian loyalty and love which is lived within its walls.

\* \* \*

THE late Baron de Schickler filled a unique position in the circle of Liberal Protestantism in France. During a long life he devoted to its cause the resources of great wealth, a scholarly mind, and a deeply religious temperament. Born in 1835, he died on October 13, after a very short illness. Our French Protestant contemporaries, of all shades of opinion, have with one voice testified to his nobility of character and his unparalleled service to the churches and pastors. He took his side staunchly with the less orthodox wing, but his doctrinal views were always moderate, and his sympathies were large and inclusive. As president of the *Délégation Libérale*, for over a quarter of a century, he exerted a reconciling influence, and would have gladly welcomed a union of all the various sects in one body had events taken that course. As it was, he did much to prevent the extremes of separation that threatened at one time. An important factor in determining this attitude was Baron de Schickler's historical sense. From early manhood he was an enthusiast in promoting historical studies. The *Société de l'Histoire du Protestantisme Français* was founded by him, and he was its president for over forty years. A fine library in the Rue des Saints-Pères is monumental of his munificent interest in this subject; and among his own writings is a valuable work in three goodly volumes on the "Churches of Refuge in England." For thirty years he was president of the *Société Biblique de Paris*, and also took an active share in the promotion of elementary schools at home and abroad. In the midst of endless benevolent works, private and public, he was always specially mindful of poor pastors and struggling congregations. Personally devoted to all these good works, he fulfilled the part of Mæcenas without a shadow of offensive patronage. No one met him without being sensible of the charm of his courtesy; and the genuine humility of his mind was evident in his whole bearing and conversation. In short, he was one of the truest gentlemen of his time. At the recent Calvin celebrations at Geneva, he was enrolled Doctor of Theology *honoris causa*. But above all such distinctions, he had long earned the profound respect of men of all classes about him. We tender our sincere sympathies to the Liberal Protestants of France in the great loss they have sustained.

\* \* \*

In view of the great meeting of protest in the Albert Hall on November 19, we hope to publish a special article next week dealing with Congo Reform. Mr. E. D. Morel, the hon. secretary of the Congo Reform Association, to whose indefatigable labours the movement owes so much, has been in Brussels this week in order to discuss the situation with M. Vandervelde, the Socialist leader. He was present on Wednesday at the sitting of the Belgian Chamber.

## EDITORIAL ARTICLE.

### COLENSO.

ON January 10, 1854, JOHN WILLIAM COLENSO, best known at that time as the author of school books on arithmetic and algebra, "stepped out upon the jetty at Port Natal, a stranger among strangers." He was the newly consecrated Bishop of Natal, and he was taking a preliminary survey of his diocese. The first advice he received was not to be familiar with the natives, and never to shake hands with them, and he was assured that his prospects of success as a Christian missionary, even with the observance of this precept, were of the doubtfulest.

He found the precepts of his mentors hard to observe even in the letter and in the first days of his noviciate. In the spirit he broke them at once, and continuously, and before he could speak a word of Zulu his sympathetic instincts had enabled him to find points of attachment for Christian teaching in the minds of the natives, which were a surprise to men who had lived amongst them for years. Before he had been three weeks in Natal he was dubbed by the natives "SOBANTU," Father of the People.

After a six weeks' visit, COLENSO returned to England to collect funds, and make arrangements for the permanent establishment of his mission. In May, 1855, he settled in Natal, and began his work. During the next seven years he produced no fewer than eighteen works for missionaries, Zulu grammars, reading books and dictionary, translations from Prayer Book and Bible, and so forth. His sympathetic and intimate relations with the natives enabled him to get them to repeat freely what he had told them, and to introduce the finer idiomatic touches into his translations which could bring them home to the race of orators with whom he had to deal. And hereby hangeth a tale!

COLENSO's orthodoxy had not been seriously impeached. The *Record*, it is true, found it "not a little ominous that a colonial bishop should publicly avow himself the disciple of such a teacher" as F. D. MAURICE! But even in those days this was not damning evidence against him. But much worse things were to follow. COLENSO got into touch at once with the native conscience, and he found that to order a convert to dismiss all his wives but one (and he would be likely to select not the first and oldest, but the last and youngest of his brides), was to ask him to insult the relatives of his wives, and to violate the first principles of native honour. He could not ask a man to sacrifice his conscience as a condition of entering the Christian Church. To do so would be to

make the appeal of Christianity magical, not ethical and spiritual.

But worse yet was to come. COLENSO had a specially intelligent native friend and coadjutor, who admired PAUL in spite of the fact that translating his epistles made his head ache. But once when they were at work on the story of the Deluge, he looked up and said, "Is all that true?" And when he was asked to turn into elegant and convincing Zulu the particular passage in the Word of God that runs, "If a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money" his "whole soul revolted against the notion" that the "merciful Father of all mankind would speak of a servant or maid as mere 'money.'"

So the convert converted the missionary; and then COLENSO submitted the story of the Exodus to a searching analysis. He had long known all about statistics. By this time he knew all about flocks and herds. He found out alarming discrepancies between the number of adult males and the number of first-borns. He calculated the area of first-class pasture that the Israelites would have needed for their cattle, and the extent of baggage needed for the colossal "trek." And he worked everything out to the bitter end, leaving nothing vague to be dealt with by vague evasions.

He published his results. Rage and horror laid hold of orthodox England. When COLENSO died, the British Museum catalogue had two hundred and twenty three entries under his name, the great majority of which were cross references to "answers," which appeared in 1862-1863. These marvellous "answers," have long disappeared below the horizon, and COLENSO's own work, though its first instalments exercised a marked influence not only on popular but on scholarly opinion, is now hardly read. The legal proceedings in which he was involved, and their inconclusive result, are forgotten. But the din of the battle still rings in the ears of the generation in whose earlier years it was waged.

In this fight COLENSO had many allies, and when the first anguish (it was nothing less) of facing the position was over, he fought in high spirits and with enthusiastic support both here and in the Colony. But his closing years were to be darkened by a far more terrible ordeal.

He had been eighteen years in the Colony before he felt any serious uneasiness as to the official relations between the Colonists and the natives. They had been years of comparative quiet. But his intimate knowledge of the native mind, and his friendly relations with the natives brought things to his ears that rudely shook his



confidence in the justice and humanity of the colonial administration, and when he had once made himself the champion of native rights there was never, during the nine remaining years of his life, "a break or a pause in the enmity and the slander," that encompassed him. Friends who had backed his heresies turned against him now. He "stood almost single uttering odious truth."

It is impossible to enter here upon the miserable history. The treachery by which Matshana fell was officially exposed and rebuked. LANGILIBELELE and CETSHWAYO found in COLENZO an unwearied champion. He collected and arranged evidence, he issued pamphlets from his own press, he demanded and obtained official inquiries, and he succeeded always in making good his contentions, sometimes in securing a measure of justice to his clients. The "restoration" (mockery as it turned out to be), was universally attributed to his efforts, both by home and Colonial opinion, and when he died his daughter wrote to the then Zulu King:—

"To-day, my brother, I have heavy news to tell you . . . we are orphans, all of us, our Father SOBANTU having left us. You know he was getting in years, and that he had for long carried a heavy burden—I mean the troubles of the people—a burden not fitted for a man alone. So his Father, the Almighty, saw that he was very weary, and called him, and has taken him home to rest with Him."

The lady who wrote this letter took comfort from the thought of the "very many hands which wished to help his orphans, and his work too, for love of him." The whole Zulu race was indeed orphaned, but Miss COLENZO, herself, took up, as best she might, the task of protecting them. Nobly aided by her sister, she devoted literally the whole of her fortune to the defence of CETSHWAYO's son, DINIZULU, against charges which utterly broke down under the skilled defence which she provided. She left herself and her sister penniless. If we are to repeat the old pieties and say, "I have been young and now am old, but never saw I the righteous man forsaken, or his seed begging bread," we must ourselves recognise the call, and make ourselves the instruments of Providence. Faith is now as dependent on works, as works are on faith, and unless we feel the Providential government of the world in our own hearts, inspiring our own deeds, we shall not long retain our trust.

We have thought that this simple recital of a story, which in these rapidly moving days is already growing dim in public memory, is the best argument for a sympathetic and generous consideration of the appeal to which reference is made in another column.

## WORLD-LOSERS.

αἰεὶ γὰρ εὐπίπτονσιν οἱ Διὸς κύβοι  
Soph. Fr. 763.

Not wholly profitless our day!  
Some gain we've handselled on the way.  
For not toward yellow meed we sped  
Who scorned to barter life for bread;  
A holier guerdon led us on  
Than that which passes and is gone.

Howe'er we've lived our life, and though  
We seem to reap not as we sow,  
Established 'gainst all chance or turn  
The lot that's due falls from the urn;  
The Furies and the Pities keep  
Their balanced ledgers while we sleep.

For what is life, and what is death?  
This being, captive of a breath?  
And what is time, and what is space?  
And who is surest in the race?  
And what is woe, and what is fear  
If we the eternal garner here?

HARROLD JOHNSON.

## LIFE, RELIGION & AFFAIRS.

### THE RELIGION OF GEORGE TYRRELL.\*

By A. L. LILLEY.

FATHER TYRRELL has himself told us that the reasons which induced him to join the Roman Church were the ordinary reasons of popular controversy, reasons which he afterwards came to recognise as mere sophistries. None the less, it was in obedience to a sound instinct that he found in Rome such spiritual home as a soul so original as his could anywhere gain. He loved the Anglican Church, but he saw quite clearly that leading Anglican theologians did not understand his position. It was among his own co-religionists in France and Italy that he gained such understanding as he ever had. It was natural that it should be so. The practical English temper is always in favour of momentary compromises, compromises on some accidental feature of a situation which may help men to surmount, more often perhaps merely to evade, an immediate difficulty. Life, too, in its large unconscious movements, has to make its compromises. But its compromises are between what is most general and characteristic in the spirit of the present and the spirit of the past. And thought can help life at such moments of crisis only by disentangling and placing in high relief the essential contrast in the witness of those spirits.

That is just what Father Tyrrell has aimed at doing in the book which he laboured to complete with his last hours of conscious life. Discussing the scheme of the book with me about a month before his death, he said, "We are suffering from a confusion of the real issue. I want to force the issue so that it cannot be evaded." The issue, as he saw it, was this: Is Catholic Christianity in the whole range of its religious witness a legitimate development of the teaching of Jesus, of the Gospels as independent criticism leaves them to us, or is it not? That is to say,

\* Christianity at the Cross Roads." By George Tyrrell. Longmans, Green, & Co., 1909.

he stated the issue to himself so as to take full account on the one hand of the most revolutionary results of criticism unbiassed by theological prepossession, and on the other of the integral religious witness of Catholicism. The historical sense of the present and the religious tradition of the past had to join in the encounter which would result in their mutual penetration, in the synthesis which would transcend their momentary antagonism. The religion of the future must grow out of the Christian tradition of the past, and to that development nothing was more necessary than the firm discrimination in thought of the contending factors which had to be integrated.

Now, Catholic Modernism had made the attempt to be perfectly faithful to the legitimate claims of both these factors, and might therefore reasonably hope to be helping the life of religion to overcome and transcend the conflict to which the existence of these factors had now committed it. But other attempts at religious Liberalism had confused the issue in a double sense. They had, on the one hand, allowed theological considerations to intervene in the determination of critical results, and had so falsified history. They had, on the other, conceded to the critical attack a certain portion of the traditional religious field in order to concentrate the religious forces upon the portion which was still left in their possession; a portion which unfortunately was too narrow for effective occupation by religion, and which, besides, was continually being reduced by the critical advance. Religion had a right to the whole of the field which it had traditionally occupied, and could not be satisfied with any abridgment of it. But criticism had also a right to the whole of exactly the same field, and would never be warned off from any portion of it. The question between them was not one of delimitation of territory, but of delimitation of interest in the same territory. Criticism was concerned with the facts through which the Divine object of faith had been apprehended; religion, with the object of its faith apprehended through those facts. Criticism was concerned with facts as happenings, religion with the same facts as revelations. Both must be absolutely free to deal with the common body of facts in accordance with their separate interests.

Father Tyrrell has taken the Liberal Protestantism of such scholars as Harnack and Bousset as an extreme type of that confusion of the issue which he deprecates. It is the aim of this Liberal Protestantism, a very worthy aim defeated by the use of a doubly illegitimate method, to reconcile the actual teaching of the Gospels with the claims of the modern spirit. The method which it adopted has demonstrated its own illegitimacy by presenting a view of the Person and teaching of Jesus which a more detached and thoroughgoing criticism has shown to be almost grotesquely insufficient, and again by reducing the religion of Jesus to something which is hardly religion at all, but at most a kind of religious moralism. Liberal Protestantism has evaded the real issue by forcing back into the resultant Gospel framework what is practically a new nineteenth century religion, a religion of the indefinite moral progress of humanity



towards a goal of perfection to be reached on this earth. The real issue is, under what change of form and apprehension the actual historical religion of the Gospel, transmitted to us in its integrity both of form and spirit by Catholic Christianity, is going to survive in this twentieth century.

In answer to this question, Father Tyrrell begins by outlining that view of the Gospel record and religious witness which has been established by a criticism whose only interest was "the integration of knowledge." His account follows closely upon the lines of Johannes Weiss, still more perhaps of Loisy. The age of Jesus was one of those extremities of human hopelessness which are God's supreme opportunities of revealing Himself more fully to men. The prophetic promises of a kingdom of God upon this earth mediated through a victorious Israel had been so often frustrated by events, that the Jew had altogether lost faith in the kind of progress to which they pointed. The apocalyptic character attributed to the kingdom throughout the preceding century is the sufficient proof of this. Jesus believed in this apocalyptic kingdom which was to come down from heaven, not grow out of earth, and believed too in the close association of His own Person with its coming. For the rest, His teaching and His point of view were those of Israel in the first century, not those of nineteenth century Germany. He believed in a transcendent spiritual order as very near to this earthly order, and penetrating it at all points. He believed in Divine and in diabolic "possession," i.e., in the displacement of the human personality by good or evil spirits. The actual world had fallen almost wholly under the dominion of the devil. Had He not Himself beheld Satan falling from heaven to earth? God's opportunity was at hand. Through Him the kingdom would descend upon the earth and redeem it. Meanwhile He already resisted and overcame Satan, driving out by His own power the evil spirits from those whom they "possessed." He foresaw His own death, He prophesied His resurrection, as the necessary preparations for the coming of the kingdom. In all this view of a transcendent kingdom of God, this radical dualism between a kingdom of God and a kingdom of Satan, Catholicism is the legitimate heir of the Gospel. The view of Catholic Christianity (which includes, in the restricted measure of its witness, orthodox Protestantism) has always been, that grace is a Divine ministration from above, and that grace, and not some spontaneous growth of human goodness, is the germ of glory. And the total economy of Catholic worship is directed to the mediation of this grace. Baptism is the "possession" of the baptized by the Divine Spirit, preceded as it is by the exorcism of the evil spirit. Every communication of grace is sacramental, conveyed in symbols which are effectual instruments of the Divine action.

The religious need of the moment is not the lopping off of a portion of this closely reticulated or rather vitally organised body of religious tradition, but a trenchant and fearless criticism of all its categories. To lop off is the most artificial

of processes, and where the relation of parts is organic it is also the most destructive. Life itself knows how to get rid of what is decayed in its own substance. And thought, in proportion to the sincerity of its probe, can aid it in the process. Religion needs to discriminate between the form and the substance of its own categories. That is what Catholic Modernism has aimed at doing. That is what Father Tyrrell has done in this book, with a thoroughness which has not been achieved before.

The religious categories of traditional Catholicism are those of Jesus. Through those categories the truth of religion at its highest and best was given. Artificial selection among them is suicidal to the religious life. There Liberal Protestantism has erred, and has as a consequence sacrificed much that was most essential to the very nature of religion. It has even perverted the witness of religion. It has, for instance, placed the religious hope of man in an uninterrupted vista of moral progress upon this earth. As a symbol of the Divine end which man subserves, the Divine destiny in which alone his perfection consists, such a representation may be legitimate. But if it is taken as literal fact, it is as delusive as any of the religious symbols of the past. And it has the additional demerit of being less true to the religious fact. Man cannot look forward for the realisation of his hopes to a progress whose fulfilment would be reserved for the men of the last days. Besides, every stage of progress brings with it new and greater discontent. Man's true satisfaction lies in his immediate contact here and now with the transcendent order of Spirit which we call God. That contact is assured to him through his moral life, conscious of its dependence upon, its inherence in, the regulative and penetrative world of spirit. Man is in universal contact with that world through conscience, the dim promise and potency of the Divine life within him. The corollary of that present contact is immortality, which is a postulate of man's moral nature, not a mere hope to be grasped at through some disputable "sign" or miracle. That germ of the moral life, immanent in all men, as men, is in a very real sense a Divine "possession." If in any soul of man it can come to the completeness of its fulfilment, of such a soul it may be truly said that he is wholly "possessed" by the Divine Spirit. The significance of Jesus for religion is that He *was* thus the Spirit, that He was "the incarnation of conscience, the manifestation of that ideal humanity which conscience is striving to reveal to, and realise in, every human soul." It is the Person, not the teaching, of Jesus that is unique. As for His teaching, it ought rather to be described as His vision. For it was all concerned with the transcendent order of spirit, and His own relation to it and to the world, realised as a single coherent apocalyptic picture. That apocalyptic vision of Christ was determined as to its form by the mode of religious apprehension of His own place and time. If we accept any one part of that vision as being formally valid, we must accept the whole. If we deny such formal validity to any one part, we have no grounds in reason for ascribing a

similar validity to any other part. For us those forms have lost all validity. But the apprehension of the eternal order associated with them is that very apprehension which the religious life has always found most satisfying. And in the matter of decision upon the truth and value of vision, religion is still in the empirical stage. "The only test of revelation is the test of life—not merely of moral, but of spiritual, fruitfulness in the deepest sense. It must at once satisfy and intensify man's mystical and moral need. It must bring the transcendent nearer to his thoughts, feelings, and desires. It must deepen his consciousness of union with God. This was the "evidence" to which Jesus appealed in proof of His "possession" by God's Spirit—the evidence of His control over man's mystical life. Any other "sign," be it miracle or argument, will appeal only to the faithless and perverse. It may puzzle them, but it will never convince them; it may convert them to the Church, but it cannot convert them to God; it may change their theology, it cannot change their hearts."

This is but the briefest outline of the "argument" of one of the most remarkable books dealing with religion that our generation has seen.

## IN PRAISE OF HOBBIES.

My friend Libellus knew that I had promised, in a rash moment, to give a paper on Hobbies at our Literary Club, and that I was much gruelled for matter. What was my delight when he burst into my library the other day, all agog with an important discovery. "Like many other things of excellent benefit to the human race," he exclaimed, "hobbies are of Irish extraction. Florio in 1598 gives the meaning of the Italian word *Ubbino* as 'a hobbie-horse, such as Ireland breedeth'; and earlier still, in a little known book of 1547, we find the sentence, 'I am an Irysche man. . . I can kepe a hobby.' You see," he continued, "that the subject has both patriotic and horsey possibilities: what more can you want?" I confess that the one suggestion pleased me well, for it showed that in the enthusiasm of friendship Libellus had forgotten his prejudices; but on the other point—I say it to my discredit—my ignorance is so profound that I could not mimic your true thorough-bred speech without the disgrace of instant detection.

As soon as Libellus had gone, I turned, like an industrious schoolboy, to the dictionary, and after many references to the equestrian uses of the word, I found the definition of which I was in search: "*Hobby*, a favourite occupation or topic pursued for the amusement or interest that it affords, and which is compared to riding a toy horse; an individual pursuit to which a person is devoted (in the speaker's opinion) out of proportion to its real importance." I will ask you to notice the gentle insinuation of scorn into that last sentence. It is characteristic entirely of the dull, superior person who prides himself that he is not as other men are. To such pharisaic spirits a hobby is like Charles Lamb's poor relations, "the most irrele-



vant thing in nature—a drain on your purse—a blot on your scutcheon—a Lazarus at your door—a lion in your path—a frog in your chamber—a fly in your ointment—a mote in your eye—a triumph to your enemy, an apology to your friends, the one thing not needful.”

This use of the word is apparently quite modern. The earliest instance of it given by Dr. Murray is Sir Walter Scott in the “Antiquary” which was published in 1816, “I quarrel with no man’s hobby”; and again in “Peveril of the Peak” “the pleasure of being allowed to ride one’s hobby in peace and quiet.” It is, however, an abbreviation for hobby-horse, which had this special meaning much earlier, certainly in the seventeenth century. In 1768 Madame d’Arblay writes, “I never pretend to be . . . above having and indulging a hobby-horse.” In 1791 the following passage occurs in one of Wesley’s sermons, “Everyone has (to use a cant phrase of the day) his hobby horse! Something that pleases the great boy for a few hours.” In 1817 Coleridge confesses in his solemn way, “Metaphysics and Psychology have long been my hobby-horse.” And as late as 1867 the word makes a last struggle to survive in a letter by Darwin, “I shall not make so much of my hobby-horse as I thought I could.” But I must write *explicit* to my researches in the dictionary; for if a horsey tone might turn this essay into something too capering and frolicsome; an overdose of philology might be too strong a curb upon its mettlesome spirit.

The possession of a hobby, like falling in love, is a turning point in life. It marks the birth of distinct individuality. When a boy begins to collect stamps and invests his pocket-money in a collector’s album, he realises his importance in the world. He has a pursuit which separates him from the crowd of ordinary people, who have souls too small for stamps, and he respects himself accordingly. Your business may be your favourite pursuit to the exclusion of all others—I have known men of this peculiar temper—the hobby into which you put not only all your hard work, but also all your eagerness and curiosity as well, whether it be the task of organising commercial success, or of keeping a sleepy congregation awake in comfortable pews, or of convincing a sceptical jury that black is white, or of sitting with what patience you can command upon philanthropic committees. But you make your business into your hobby at your peril. It is the pastime into which you escape, a by-product of the soul’s energy, the expression of yourself when you are at your ease, when the tension of life is relaxed, and the pressure of necessity withdrawn. The pursuit of a hobby is thus based upon the sound philosophy that the best kind of rest is change of occupation, not idleness, unless you have some very odd and original way of your own of being idle. There are as many opinions as there are men, and there are as many hobbies as there are tastes—dogs, kittens, amateur theatricals, gardening, walking-tours, old engravings, blue china, colour prints, the latest fashion in uncomfortable furniture, rare editions, and everything else which can gratify the taste for singular and exclusive possession. Golf and a few similar

things in the world of sport are probably too serious to be considered as in any sense mere hobbies. I knew one man, he was the soul of kindness as a doctor among the poor, who was the happy possessor of a collection of more than one hundred china tea-pots of different degrees of age and ugliness. His wife, perhaps it was a fortunate thing for her that she had no children, was a partner in his pursuit, for she was allowed to dust the precious treasures.

Now to the observant mind hobbies have many characteristics. Expensiveness, rarity, oddity, fashion are among them. Shall I venture on a theory of the subject, and say, the true hobby is one which gives scope to your taste and intelligence, and your own peculiar and entirely original way of being happy? Thus expensiveness is here no criterion of real value unless money is your mark, and fashion is equally delusive, unless you find your supreme bliss in the art of imitation. It is, indeed, not the smallest part of the virtue of some hobbies that they cost very little. You may study the topography or visit the old churches and historic sites of your neighbourhood at the expense of a little boot leather. You may qualify as an amateur in architecture, with the equipment of a very few books. I read somewhere a short time ago of a man who had made a hobby of beautiful ceilings. He did not aspire to possess them, but he determined to inspect them. He informed himself diligently of the special features of the ceilings in the venerable mansions of the surrounding district. He qualified as an expert in moulded cornices and flowing arabesques. Then he hunted his prey down by the simple expedient of ringing the front-door bell and asking to be allowed to inspect the ceiling of the best bedroom. It is said that the startling novelty of his request generally gained him instant admission. I grant that this requires an unusual degree of courage, and a sublime indifference to the smiles and possible rebuffs of haughty footmen. I would not recommend it unless coolness and self-possession run in your blood. But think how the collector’s enthusiasm was satisfied, and at how trifling a cost. He had mirrored in his brain, as a solace for the ills of life, an endless panorama of beautiful ceilings, which nobody in the world had ever seen in quite the same order as himself—a very private and peculiar possession, quite secure from the hand of the destroyer, or the glittering baits of American millionaires.

It is best, for our own comfort and peace of mind, to leave the hobbies of other people severely alone, but we cannot resist the inclination to give them some comparative rank or dignity; and there are two which by general consent—that is, of all people who judge wisely—occupy the grade of royalty. The one is gardening, and the other is books. Of the first I will only say that I have distant dreams of a possible novitiate, and that for the present I am an ardent admirer of other people’s labours. Has not Bacon reminded us that “God Almighty first planted a garden; and, indeed, it is the purest of human pleasures?” And Abraham Cowley hardly comes short of this dignified praise in the words with which he begins his essay on the Garden, dedicated to J. Evelyn, Esquire: “I never had any other desire

so strong, and so like to covetousness as that one which I have had alwaies, that I might be master at last of a small house and large garden, with very moderate conveniences joyned to them, and there dedicate the remainder of my life only to the culture of them and study of Nature,

And there (with no design beyond my wall) whole and entire to lye,  
In no inactive ease and no unglorious poverty.”

But there is something which outlasts even this “purest of human pleasures,” and he who makes books his hobby, and schools his desires to find their sustenance within the four walls of his library, has reached the heart of contentment. “All the glory of the world,” says Richard de Bury, “would be buried in oblivion unless God had provided mortals with the remedy of books.” Every library is an original creation. It reflects the taste of its owner. It represents the variety of his interests. Here in one place are his professional books, a trifle serious, and not inviting to every comer. Here in another corner is the collection which has grown up round some special taste, the books which illustrate his favourite study in history or art. Not far away you will find a row of biographies, most companionable of books; or the novels which are too good to be borrowed and returned; or poets, and volumes of essays, and books of travel, each reflecting some gleam of original insight into life, some touch of humour or some flight of fancy. It is the endless variety, the pleasant contrasts of the library which arrest you. In the repose of its shelves Newman’s sermons and Calverley’s Fly Leaves are not debarred from fellowship, though it would not be my humour to place them side by side.

Many of these volumes have agreeable personal associations. This small copy of the Fioretti that I hold in my hand, in its pleasant covering of vellum and gold, recalls the day of its purchase in Rome. This paper-backed guide book still shines with the glory of the jewelled sunlight of Chartres. There, in fine array, stands the edition of Plato, from which a noble teacher of my youth drew much of his inspiration, with his pencilled marginal notes and his delicate signature on the fly-leaf. Or it is that rare book, the *Collis Paradisi*, or that still greater rarity, the *Arbor Vite Crucifixæ Jesu*—what music there is in some of these old-world titles—long coveted, and eagerly welcomed, when at last it was secured. Here, in its own niche, is a black-letter tract by Savonarola, the *Triumphus Crucis*, printed in Venice in 1504. Luther or Erasmus might have fingered this very copy. It alone is sufficient to impart a certain venerableness and an atmosphere of spacious calm to the room in which it resides.

Then there is the endless interest of a library in the matter of rearrangement, and in providing a hospitable welcome for newcomers. There is no form of idleness so profitable as that which is spent in the handling of books. What ingenuity is required in order to harmonise the contending claims of subject and size and authorship; what nice discrimination, if the library is to reflect in its growth not the passing fashions of the day, but the permanent affections of its owner. There are some



collectors who affect shabbiness in their books. They prefer well-thumbed copies and soiled and battered bindings. I confess that I am of the contrary opinion. I do not esteem it a virtue in my friends, if their linen is seldom changed and they cultivate grease spots on their clothes. In bindings I would never run to extravagance, even if my purse could afford it. A few volumes are worthy of royal magnificence, but for most books a simple style of adornment is most becoming. You like it best, when in the lady of your heart there is quiet exquisiteness of colour and grace, which is only the fit setting for the ripe beauty of her lips and the laughter in her eyes. And for our literary friends there is also a philosophy of clothes. But in this matter of binding there is one caution which should never be neglected. Avoid shop-made patterns as you would avoid a slop tailor on your wedding-day. Exercise your own taste. Choose your own style, however inexpensive it may be. See the master workman himself, and have some knowledge of his craft. It is one of the elementary rules of reverence for books. But if every volume, upon which you have lavished thought and care, has thus some beauty of its own, it is the whole collection which should blend into a satisfying and harmonious picture. As I sit among my books by the light of a shaded lamp, with the fire gleaming and dancing on the walls, I know of no colour-scheme more rich in its harmonies and more restful to the eye. While the storm rages outside I have imprisoned for my use the flaming gold of the autumn woods, and the painted light of the Cathedral choir, and the delicate reds and blues and greens of a French Book of Hours. It is all reflected from the happy faces of my books, and—prime and essential joy of the man with a hobby—it is my own, and I have helped to create it, and it cannot mean to anybody else just what it means to me

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### LADY SCHWANN'S APPEAL FOR MISS COLENZO.

SIR,—The eagerness to respond of the little group of ministers to whom it was first suggested that we should try amongst ourselves to raise at least one of Lady Schwann's hundreds, encouraged and encourages us to believe that very many of our brethren will regard it as a privilege to be able to take some share in raising a fund for Miss Colenzo. But no one knows better than I do, how many things that we want to do and mean to do escape the formality of taking place. At present I have only received subscriptions from four brother ministers (Revs. J. C. Street, F. Hayden Williams, C. B. Upton, and W. J. Jupp), raising the total to £44 11s.

But fortunately our appeal, which was directly made to our brother ministers, was understood in a wider sense, and I have received a further sum of £26 4s. in subscriptions from Mrs. Geldart, Mrs. J. R. Holland, Mrs. Thomas, Mrs. R. Leighton, Mrs. J. R. Wilson, Mrs. H. Rutt, Mrs.

Rendall, Mr. and Mrs. W. Haslam, Mr. A. T. Harris, Miss Emma L. Lister, Miss Fanny White, Mr. Thos. Harwood, Miss Ann E. Tattersfield, Miss Rebecca Geldart, Miss F. A. Short, and Miss Edith Higginson.

I need not say how glad I shall be to receive further sums, large or small, from all sympathisers, whether ministers or not. I am, of course, sending acknowledgments to all donors. I hope you will allow me to report general progress as occasion may arise, and I shall ultimately hand over my detailed accounts to Lady Schwann to be announced or otherwise dealt with together with the rest.

PHILIP H. WICKSTEED.

Childrey, Wantage, Nov. 3.

### LONDON SUNDAY SCHOOL SOCIETY.

SIR,—Your readers will be interested to learn that Mr. Savage Cooper has now finished the portrait of the late Miss Marian Pritchard, which has been subscribed for by the Sunday schools all over the United Kingdom, and it is to be formally unveiled at the social meeting of the teachers and elder scholars of the London schools, to be held at Essex Hall next Saturday (November 13), at 7 o'clock. All subscribers to the fund are heartily invited to be present. The unveiling will be performed by our president, the Rev. Henry Rawlings, M.A.

The Society has arranged for a photographic reproduction of the portrait (12 ins. by 10 ins.), suitably mounted, to be sent to each subscribing school, and the copies will be forwarded as soon as possible after the unveiling. Each school will be asked to pay 1s. to cover the expenses of postage, packing, &c. Others who desire to obtain copies of the reproduction will be able to purchase them for 3s. 6d. by applying direct to Mr. Savage Cooper, 51, Haverstock-hill, N.W.—I am, yours &c.,

R. ASQUITH WOODING,

Hon. Sec.

49, Canonbury-park, N.

## BOOKS AND REVIEWS.

### A CRITICISM OF H. G. WELLS.\*

MR. CRAUFURD'S new volume—though the essays which it contains deal with very various topics—is pervaded by an underlying unity of thought and feeling. His purpose is to set forth the ethical and spiritual necessity of a thoroughly broad yet distinctively Christian form of theism. The meaning which he attaches to the name "Christian" rests on the fundamental view that the original and genuine Christianity, as contrasted with its many ecclesiastical perversions, is profoundly natural. "The faith of the normal human soul when it 'comes to itself,' when it realises its own vague potentialities, and is touched to fine issues by the spirit of God."

The author is already known as an extremely thoughtful and liberal-minded adherent of the Broad Church movement

\* The Religion of H. G. Wells, and other Essays. By the Rev. A. H. Craufurd, M.A., author of "Christian Instincts and Modern Doubt," "Recollections of James Martineau," etc. London: T. Fisher Unwin. Price 3s. 6d. net.

in the Church of England. He is, however, moved by a deeply-rooted and justly intense dislike of *conventionalism* in all its forms—Anglican or Nonconformist, "broad" or "narrow." His writings are no party manifestoes. No sect or group can say, "This is good—this just suits us!" Those who are contented to assume that our choices are between good and evil, divisible as it were by a hatchet, and between pure truth and pure error, may feel dissatisfied with Mr. Craufurd's message. But to those more reflective minds, who realise that our choices are between courses in which truth and error, good and evil, are inextricably combined in varying proportions, he will be a wise and helpful guide.

The first essays—occupying half of the volume and giving the title to it—consists of a critical appreciation of Mr. H. G. Wells' "confession of faith" which he published last year under the title, "First and Last Things." We believe Mr. Craufurd is fully justified in giving so much time, attention, and space to the discussion of this writer's views; and he justly observes that "if Christian thinkers would, indeed, minister at all adequately to the wants of this perplexed and inquiring age, I believe they must do so by addressing themselves chiefly to the vivid thoughts and feelings of detached, unsystematic, and more or less representative minds, rather than to the dry-as-dust professors of an antiquated learning that has well-nigh lost all true vitality." In any case the essay fully justifies itself. While—as it seems to us—it does justice to Mr. Wells, it affords also a powerful and thoroughly modern defence of a rational Christianity. Parts of it are closely connected with the longest among the four remaining essays, in which the author deals with "Christ's remedy for fear," and defends "the higher anthropomorphism," in religion. To this contribution—for its purely religious value—we are inclined to assign the highest place.

The chief points of difference between the author and Mr. Wells are that the latter repudiates Theism, while at the same time he affirms the reality of a universal Plan or Scheme of things in which the smallest details of experience have a place; he repudiates belief in the power of human personality to survive bodily death; and he repudiates Christ as a consoler and guide. We commend to our readers' attention the suggestive way in which these questions are dealt with by Mr. Craufurd. In one respect our author does not do justice to himself—when speaking of the ethics of subscription to creedal documents. We can quite understand the feelings and reasons which lead men to a conviction of "the unwisdom of secession from the Churches in which we were born and brought up" (the italics are ours), and we do not propose to discuss this large question here; but Mr. Craufurd should not have used phrases which suggest that he thinks (what we are sure he does not think) that while conformity is the "heroic" course, secession necessarily leads to "self-isolation," or springs from intellectual pride, or is the mark of an "unpitiably proud, hard, and in some ways selfish" mind (pp. 50-52). We wonder if he has read Dr. Stopford A.



Brooke's published discourses on "Reasons for Secession from the Church of England."

In any case, Mr. Craufurd is so suggestive and helpful a teacher that we decline to consider him merely as a member of "The Church of England." If we were certain that he represents the inner and better mind of that Church, we should rejoice; but in the meantime he is as frank and outspoken a rebel against the visible Church of England as the late Father Tyrrell was against the visible Church of Rome.

Of the three remaining essays there are two which deal with closely related topics of great practical importance: "The Alleged Indifference of Laymen to Religion," and "The Plenteous Harvest and the Scarcity of True Labourers"—in which the author gives a trenchant exposition of the inadequacy of present ecclesiastical methods to meet the real needs of men.

The concluding essay is specially welcome, dealing as it does with the ethical and spiritual aspects of a literary masterpiece not now very widely read—Hawthorne's "Scarlet Letter." There is much mellow wisdom of life, and much genuine knowledge of human nature (and nothing whatever of the arm-chair moralist!) displayed in Mr. Craufurd's treatment of the story, which he affirms to be "the product of a profound and subtle genius, a work for all time, abounding in various suggestive hints and tempting openings into unexplored byeways of man's haunted and inexplicably mysterious being, full of a deep sense of the way in which the soul influences the body, as well as the body the soul." He finds that the various crises of the tale disclose to our eyes "the old terrible discord between instinct and reason, between emotion and law, between heroism and ordinary goodness, between the profoundly human and the superficially divine."

S. H. M.

#### BRIDGE-BUILDERS.\*

THIS volume was planned as the second of a series of four. The first, "The Road-Makers," appeared in 1903; the other two are in course of preparation. This second has many of the merits of the former—with equal verve is the love of nature chanted in it—and it has added qualities: there is a much greater range of feeling, and the verse as a whole has greater ease and spontaneity. Technically, a little of it invites criticism; but to adopt a captious mood would be surly—it would be like telling a singer of many beautiful songs that here and there in one or two there was a flat note or an articulation too indefinite.

One idea dominates it; it is a book of superstructures, of things overarching. But we venture to instruct readers, against the author, and for their better understanding of him, that while this idea dominates, it does not permeate his work. There are pieces, some of the best, which are not the stones—and girders—of bridge-building, and can by no conceivable stretching of fancy be

placed on base or arch. They stand by themselves. These songs call us away from the labour of men to spring, to May hedgerows snowed with blossom, to Summer and the wild rose. Of them we like best the opening lines of "The Potter."

"I watched a potter at his wheel  
Shaping dull clay to form and worth:  
I saw as in a parable  
The glory of the earth.

Now all the wonder of the year  
Breaks at the delicate touch of Spring  
Who with her fingers sensitive  
Forms lovely everything."

And those of "Wild Rose"—

"Let the wild rose live its life,  
For, ah, it fades so soon!  
And on the lap of this green earth  
It is not always June.

It is not always blue o' the sky  
Nor always blue o' the sea:  
Let the wild rose live its life  
Wherever it may be!"

The author's sympathy with the beauty of old familiar places and things is not less marked in this volume than in the earlier. He is an optimist of the true type, conscious of the world's wrongs, but confident of its worth. Strand-on-the-Green may be swamped by London's traffic, but—

"Strand-on-the-Green thou art no more,  
For back of thee there is the roar  
Of London, and thy green is gone,  
A thousand houses stand upon:  
Yet whoso treads thy pavement may  
Cast London half a league away,  
And cottage-homes and gardens fair  
Come stumbling over unaware."

He sees the gaunt figures that nightly stretch themselves on the Embankment, wonders what poor unfortunate has dropped over the bridge to-night, is pitifully reflective of the sad human margin—a separable margin, in his judgment: so he can sing of the spirit that shall redeem his country, of the love that can reclaim her, of the quiet in which she must refresh and recreate herself.

"My England, beautiful my own,  
Be quiet once again."

\* \* \* \*

"Peace, peace awhile! To perilous quests  
The clamouring Present bids us—On!"

On! Is this note one of scorn? We think not, as we turn to the poem that gives the book its title and to the sure imagery of "Bridging Niagara." Many things must go, old bridges, old faiths.

"The bridges that bore the feet  
Of the men of long ago,  
With the post-boy and the chaise  
And the old wain they must go; . . .  
The bridges that bore the freight  
Of the souls of long ago,  
With the idols and false gods  
And the dead faiths they must go."

But into their place shall come new bridges, new faiths.

"The hour shall come,  
And, with the hour, the man."

We should like specially to commend the poems, "The Watchman"—it ends with a beautiful turn of thought:

. . . "Shadows, shadows everywhere!  
—Pilgrim, wheresoe'er thou be,  
Love is shining over thee."—

"Still Waters," "Dreams," "Home," "After School," and "Things Before Words."

The poem that will probably appeal most to readers of THE INQUIRER is "Ecce Homo," a piece of free blank verse which vividly presents a possible scene in the life of Jesus. The author makes a tacit apology for his handling of the subject, but we, with others, desire to assure him that no apology is needed for a meditative poem, almost a monologue, which so faithfully reflects what we believe was deeply in the mind and heart of the Master.

W. C. H.

THE KNIGHT OF THE GOLDEN SWORD. By Michael Barrington. Chatto & Windus, 6s.

WHEN the son of Sir Anthony Nugent—the chronicler of the events which Mr. Michael Barrington sets forth in his new book—was a child, living with his father in fair France after the great rebellion, his imagination was stirred by the portrait of a beautiful knight which hung in the book-room of the château. He found a description of it in a list of paintings, which ran as follows:—"Portrait d'un Chevalier, dit le Chevalier de l'Espée d'Or; peintre inconnu," and in after years he was to become associated with a remarkable man whose face and bearing, of all whom he had met "in court or camp," seemed alone worthy to rank with this youthful hero. Graham of Claverhouse, for all the ruthless deeds which made him feared and hated by the Scotch Covenanters, had, indeed, something of the air of a knight of romance, and Sir Walter Scott has described him as a man with "such a countenance as limners love to paint, and ladies to look upon." But never, perhaps, have his cruel deeds been excused, or "his violent temper and obdurate heart" defended more generously than in this pleasantly written novel of the later Stuart period. Mr. Barrington is probably as much too kind in his estimate of "my Lord Dundee" as Macaulay was too severe; but nothing is more obvious than that all men have two—if not three, or four, or five!—sides to their character, and the picture here drawn of the strong, self-controlled, unyielding, un pitying soldier, passionately loyal to a foolish and unheroic king, gnawed by an unsleeping but unuttered dread of ultimate failure, and cherishing in his heart through many a rough day and night the thought of his sweet-faced wife, is not lacking in pathos and charm. The author of "The Knight of the Golden Sword," although he describes in a conscientious manner the troubled period through which England was passing just before and just after the Revolution of 1688, hardly succeeds in portraying the times very vividly; but he makes Claverhouse a real and commanding personality, and the description of his death after the fight in the Pass of Killiecrankie is very moving.

\* The Bridge-Builders, and other Poems. By Harrold Johnson. David Nutt, 1s. 6d. net.



Go FORWARD: SUCCESS IS FOR YOU. The "Joy for You" Series. Anglo-American Book Co. 2s. 6d. net.

IN spite of its extreme self-assertiveness, and the necessarily hurried manner in which it touches upon and brushes past problems of great moment in religious psychology, this little book ought to act as a tonic to all indecisive and dispirited people whose way looks dark and uncertain. The author repudiates that negative faith which concerns itself merely with not doing certain things of which it has ceased to approve, and urges his readers to confidently draw upon that reservoir of spiritual forces which will supply them, not only with strength to get through their ordinary tasks, but with sufficient power to make failure in anything they undertake an utter impossibility. The ringing note of Emerson's gospel of self-reliance echoes through every page, and some sound reasoning is based on the axiom that "the basis of anxiety is fear, and the basis of fear is ignorance." The frequent references to financial success are characteristic of the American attitude towards life, but we should like to see a little more insistence on the necessity for righteous methods in the accumulation of wealth which the growing ethical consciousness of our time is demanding more loudly every day.

THE CELESTIAL KEYS. By Ireleda Sibbrena. Kegan Paul, Trench, Trübner & Co. 5s. net.

THE *motif* of this book is indicated in the words, "I will give unto thee the keys of the kingdom of heaven," and in the passage which concludes the author's introduction. "Material ills come and go," she says, "but in that realm of the Great Unknown, where a spiritual compass of some sort has come to be, and should be, indispensable, to find oneself adrift, as it were, without even the guiding star of a 'belief' is, to certain minds at least, the desolation of desolation." Acting on that idea, the writer proceeds quietly to loosen the soil of ancient dogma about the growing stems of thought, which are yet to produce their fairest flowers, dealing with such subjects as "The Efficacy of Prayer," "The Dual Character of Man," and "Religion and Civilisation," from the point of view of one who is well read in the modern theories of spiritual, intellectual, and physical development. Miss Sibbrena is evidently a sincere thinker, but she would gain the confidence of the reader more competently, if she would refrain from introducing her conclusions so often in the form of questions.

WE have received from *The Animals' Guardian*, 13, Regent-street, London, S.W., a copy of their attractive Calendar for 1910, compiled by Isabella Fyvie Mayo. It contains quotations for every day in the year, from ancient and modern writers, setting forth the duty and pleasure of humane treatment of dumb creatures. The price is 1s. post free.

#### PUBLICATIONS RECEIVED.

From MESSRS. A & C. BLACK:—*Natural and Social Morals*: Carveth Read, M.A. 7s. 6d. net.

MESSRS. CHATTO & WINDUS:—*Everyman*: A Morality. Designs by Ambrose. 6d. net.

MR. A. C. FIFIELD:—*The Significance of Indian Nationalism*: H. M. Howsin. 1s.

MESSRS. HODDER & STOUGHTON:—*Religion and the Modern World*: St. Ninian Lectures. 5s.

MESSRS. LONGMANS & Co.:—*Christianity at the Cross-Roads*: George Tyrrell. 5s. net.

MR. A. H. STOCKWELL:—*Our Lord's Preparation for the Messiahship*: Emil P. Berg.

MESSRS. SWAN SONNENSCHNEIN & Co.:—*The Growth of Nations*: W. Rose Smith. 3s. 6d.

MR. P. LEE WARNER:—*The Divine Minstrels, a Narrative of the Life of St. Francis of Assisi, with his Companions*: Auguste Bailly. Translated by Ernest Baines. 5s. net.

MESSRS. WILLIAMS & NORGATE:—*Jesus or Christ: The Hibbert Supplement for 1909*. 5s. net. *Science, Matter, and Immortality*: R. C. Macfie, M.A. 5s. net. *Introduction to the Preparation of Organic Compounds*: Emil Fischer. 4s. net.

*Nineteenth Century, Contemporary, Light of Reason.*

#### LITERARY NOTES.

WE note with interest that Mr. Melrose has just published a cheap reprint of Walter Bagehot's critical essays. The *Nation* expresses its surprise that, except for the short memoir by R. H. Hutton, no biography of Bagehot has been written. "The story of his friendship with R. H. Hutton," our contemporary adds, "and their joint work for *THE INQUIRER* and the *Spectator* would add an important chapter to the history of English journalism."

THERE is a remarkably interesting reference to Dr. Martineau in the Memoir of Reginald Bosworth Smith, by Lady Grogan, which has just been issued. Writing to Bosworth Smith in December, 1885, Dr. Martineau says:—"For nearly fifty years I have been a most unwilling Nonconformist... and longing for the time when the ban of exile may be removed, which excludes so large a multitude, at present shut out from Church communion." Lady Grogan adds the following words of personal description:—

"Dr. Martineau, with his fine head, his silver hair, his sad, clear blue eyes, which seemed to look beyond material things, always appeared the most impressive figure in any assembly where he might be; the eye was arrested by him, and his calm and austere personality seemed to detach itself from his surroundings, and to exist on a more spiritual plane."

John Stuart Blackie felt the same fascination as is evident from the following passage in one of his letters to his wife, which Messrs. Blackwood & Sons have just published:—

"On Monday I made an interesting acquaintance, James Martineau, the Unitarian professor and preacher, who has been busy up at Braemar for two months, and preached last Sunday forenoon in this place. Of course I knew too much of the man before to miss the opportunity of seeing what small account the Holy Spirit takes of our petty orthodoxies and heterodoxies; and verily, I was rewarded. Such a sermon, so comprehensive, so profound, so chaste, so elegant, so original, and, as a whole, so effective!"

MR. AYLMER MAUDE, the completion of whose "Life of Tolstoy" will be published early next year by Messrs. Constable, is now in Russia, visiting Count Tolstoy at Yás-

naya Polyána. The Countess Tolstoy takes great interest in the "Life," and is reading it very carefully before publication, to ensure its accuracy. She writes that the volume already issued is "very well written." The Countess has been her husband's constant companion for 47 years, and besides safeguarding his health and physical welfare, has done an immense amount of work in copying his MSS. and reading the proofs of the various editions of his works. The result of her co-operation should add greatly to the authority of Mr. Maude's work, the first volume of which has already aroused much interest.

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MR. MURRAY is publishing "The Religious Life of William Ewart Gladstone," by D. C. Lathbury; "History, Authority, and Theology," by A. C. Headlam, M.A., D.D.; and "Orders and Unity," by the Bishop of Birmingham. The last-named book attempts to examine the foundations of the theory of the Apostolic succession historically, and also to bring it into connection with the ideas of continuity and catholicity which seem to be regaining their hold upon the religious consciousness of our day. Incidentally it examines the theories about the authority of the ministry held by the great foreign reformers, and by some contemporary Protestant authors.

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JOHN GALSWORTHY, R. B. Cunningham-Graham, Henry Nevinston, C. Lowes Dickinson, and Mr. Gooch, M.P., are among the contributors to the November number of the *English Review*.

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FOUR new volumes have been added to the "Oxford Library of Prose and Poetry" (Oxford University Press). These are "Select Poems of Winthrop Mackworth Praed," with an introduction by A. D. Godley; "Peacock's Memoirs of Shelley, with Shelley's Letters to Peacock," with an introduction by H. F. B. Brett-Smith; "Poems of Gray," a facsimile reprint of the volume of 1768; and "Poems of Keats," a facsimile reprint of the volume of 1820.

#### MEMORIAL NOTICE.

STEPHEN SEWARD TAYLER.

THE death of Mr. S. S. Tayler, in his 86th year, removes from our religious community one of our most widely known and devoted laymen. Nearly thirty years ago, on leaving Manchester New College to settle as minister at Stamford-street Chapel, London, I became acquainted with Mr. Tayler, and our friendship continued unbroken until the end. He was one of the truest and best of men, and personally I owe more than I can tell to the contagion of his example. A jealous guardian of freedom in religious thought, unflinching in his opposition to clericalism, progressive in his ideals of citizenship, open to fresh conceptions of legislative and social reform, he never once lost his faith in the ultimate triumph of all great and good causes.

When I first knew him he had retired from his profession of engineer, and his life was largely spent in furthering the



welfare of others. To the Working Men's Club and Institute Union, the South London Medical Aid Institute, the Charity Organisation Society, Municipal Reform, and other social work, he gave unstintingly of his time and thought. Later on, he served as Alderman and London County Councillor, and was respected everywhere for the unpretending, straightforward, unselfish spirit in which he discharged his public duties.

In view of some modern Socialist developments, there are, perhaps, people who would have described him as an old-fashioned Liberal. I can only say that while others often only talked about social reform, he laboured away quietly and faithfully for the progress and happiness of mankind. He possessed the enthusiasm of humanity which expresses itself in service. Working men thoroughly trusted him. They could easily perceive that here was a man who had no personal ends to serve, no thought of reward or glory, and whose one great desire in life was to do good. His generous and kindly gifts, always gently bestowed, made him a true friend and helper to many.

His devotion to the Unitarian movement was whole-hearted. From its principles and faith he drew the inspiration of his life. No man could have done more or shown more friendliness in connection with his own place of worship during the ten years I was minister. On the London District Unitarian Society, the Sunday School Association, and particularly the British and Foreign Unitarian Association, he rendered assiduous service during a long succession of years. He was treasurer of the Association for fifteen years, then president, trustee, and remained a member of the Executive Committee until the end, having attended a meeting so recently as October 13. The Presbyterian Board, Dr. Williams's Library, the INQUIRER, and other organisations found in him an eager and earnest worker.

During the last few years his physical energy had become somewhat impaired, but his alertness of mind never deserted him, while his love of truth, freedom, and progress remained in old age, as in earlier years, strong and fervent. I was privileged, as were few others outside the immediate family circle, to participate in his home-life, and no one could fail to carry away many a lesson of unselfish service, of unquenched and unquenchable faith that right would win, and good gain the victory over ill; and that, meanwhile, every earnest man must see to it that the lamp of truth is kept burning, and the helping hand stretched ever outwards.

While men like Stephen Seward Tayler live and work in our midst, there need be no fear that religion will perish, no danger that the world will go from bad to worse, no occasion to become despondent or pessimistic about the future of mankind. To his widow, companion of more than fifty years, to his three sons and three daughters, many hearts will go out in sympathy. It with a feeling of devout thankfulness, and of sincere appreciation of a noble and worthy life, that we would cherish and revere his memory.

W. COPELAND BOWIE.

## MEETINGS AND SOCIETIES.

### THE JOWETT LECTURES.

MR. C. G. MONTEFIORE ON THE SYNOPTIC GOSPELS.

THE first of the course of Jowett Lectures for the present year was delivered on Wednesday evening by Mr. C. G. Montefiore, in the Hall attached to the Passmore Edwards Settlement, Tavistock-place, W.C. The subject chosen is "Some Elements of the Religious Teaching of Jesus, according to the Synoptic Gospels." The Dean of Norwich (the Very Rev. H. Russell Wakefield) was in the chair. In a few prefatory words he spoke very cordially of the aim of the lectures, and deprecated the attitude of those who supposed they had found the whole truth. To no broader mind or more generous disposition could the subject be committed than to the hands and the brain of Mr. Montefiore.

In the course of a lecture which was conspicuous for its scholarly frankness and its deep religious reverence, Mr. Montefiore said: I am here to speak of the hero of the first three Gospels and his teaching, because I am not one of his professed disciples, and because I belong to the race from which he sprung. In other words, I am a Jew. These advantages and disadvantages have this about them that they are new. I have had hardly any predecessors or competitors. To be a complete outsider ought to lead to impartiality; but to be an outsider does not necessarily mean to be a model of all the virtues. The outsider has his own prejudices. There is a true sense in which we can only know a religion from within. Its secret or secrets are not revealed to an outsider. Its aroma, its joys, its loving intimacies are only for those who are within. Perhaps, for this reason, no adequate account of a religion can ever be written. If you are within you cannot be impartial; if you are without you cannot understand. The Jew can realise better than the average Christian that the Synoptic Gospels were written by writers unfriendly, on the whole, to Judaism; but the Jew has his own pitfall of undue depreciation. We find, too often, Jewish estimates of the teaching of Jesus which may be summed up in the words, whatever is true is not new, and whatever is new is not true. Mr. Montefiore proceeded to point out that the Synoptic Gospels are easier to estimate fairly on the part of the Jew than the writings of St. Paul, or the Fourth Gospel, for the atmosphere is more sympathetic to Judaism. What single word, he asked, best describes the sort of man that Jesus of Nazareth really was? He was a prophet; in other words, he was spiritually akin to Amos, Isaiah, Jeremiah, and Ezekiel. Now the prophet spoke because there was danger ahead, and because there was redemption ahead. He was under the conviction that something very big was going to happen. Jesus had this belief. It is contained in the words, "The Kingdom of God is at hand." But the value and originality of his teaching for us to-day do not consist in his predictions, but in the temper of moral earnestness and religious optimism with which he made them. Jesus was moved by the oppression and injustice of Jew towards Jew; how far he was also influenced by a sense of the

injustice of the Roman rule is a more difficult and delicate problem. But if he thus resembled the prophets in the occasion of his teaching, he did so far more in temper and religious spirit. He also shared with them the tendency to see everything big, singly or intensely. This accounts for the exaggerated denunciations of evil characteristic of prophetic teaching. It is the tendency of all reformers to see only the evil which they are opposing and to exaggerate it. This should be remembered when we read some of the stern denunciations of Jesus in the Gospels. They do not mean that all the Scribes and Pharisees were hypocrites, but that some of them were. The lecture concluded with a description of Jewish legalism, in which it was pointed out that there was no distinction between the moral and the ceremonial law. Both were obligatory and both were divine. But is the Christian idea of the Law as an oppressive burden a true one? Is there any evidence to show that the people observed the Law and liked to do so? These questions will be answered in the next lecture on "Jesus and the Law."

At the close Mrs. Humphrey Ward expressed the thanks of the audience to the Dean of Norwich for presiding.

For the convenience of those of our readers who may be able to attend, we give particulars of the remaining lectures of the course:—November 10, "Jesus and the Law"; November 17, "The Kingdom of Heaven"; November 24, "The Nature of God and His Relation to Man"; December 1, "The Views of Jesus respecting himself and his Mission"; December 8, "Expansions and Modifications of the authentic teaching of Jesus, which are found in the Synoptic Gospels." The lectures begin at 8.30, and no tickets are required.

### BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

#### COUNCIL MEETING.

A MEETING of the Council was held on November 1, 1909. Present:—Mr. John Harrison (in the chair), Rev. Frederic Allen, Mrs. L. M. Aspland, Mrs. Bartram, Mr. J. J. Bradshaw, Miss Burkitt, Rev. A. A. Charlesworth, Mr. G. W. Chitty, Mr. G. H. Clennell, Miss Clephan, Miss Colfox, Rev. T. E. M. Edwards, Rev. F. K. Freeston, Rev. Dr. C. A. Greaves, Mr. S. Harris, Miss Brooke Herford, Miss Florence Hill, Mr. H. B. Lawford, Miss Lister, Miss Lillie Martineau, Mr. C. F. Pearson, Rev. J. A. Pearson, Rev. H. W. Perris, Mr. J. G. Pinnock, Rev. W. W. C. Pope, Rev. W. H. Rose, Mrs. Henry Rutt, Miss Emily Sharpe, Dr. C. Herbert Smith, Mr. W. Spiller, Rev. F. Summers, Rev. W. G. Tarrant, Mr. L. N. Williams, Mr. Alfred Wilson, Mr. F. Withall, Mr. T. P. Young, Mr. Howard Chatfield Clarke (treasurer), Rev. W. Copeland Bowie (secretary).

Before proceeding to the business, sympathetic reference was made to the death of Mr. S. S. Tayler, who had been President of the Association, 1892-3. The President moved a resolution of sympathy and condolence with Mr. Tayler's family, and this was carried in silence. On the motion of the President, seconded by Rev. W. G. Tarrant, it was also resolved to send a



letter expressive of sympathy with the family of the late Baron Schickler, who was President of the Managing Committee of the Union of Reformed Churches in France.

The minutes of the previous half-yearly meeting, held in June, were read and confirmed. Mr. John Harrison had been re-elected President for a second year, and the following new members of the Council elected:—Mr. J. J. Bradshaw, Miss Brooks, Mr. B. P. Burroughs, Mr. Edward Chitty, Miss Colfox, Rev. T. E. M. Edwards, Rev. E. D. Priestley Evans, Rev. Dr. C. A. Greaves, Rev. Alfred Hall, Mr. S. Harris, Mr. Richard Durning Holt, M.P., Mr. C. Sydney Jones, Mr. John Lawson, Miss Lillie Martineau, Rev. W. H. Rose, Rev. H. Bodell Smith, Rev. F. Summers, Mr. A. A. Tayler, Rev. T. Arthur Thomas, Rev. J. H. Weatherall, Mr. L. N. Williams, Mr. Alfred Wilson, Mr. F. Withall, and Rev. A. A. Charlesworth (representing the London District Unitarian Society). To these, in the name of the Council, the President offered a very hearty welcome.

The various Sub-committees appointed by the Executive had selected their chairmen for the year as follows:—Home Mission Work, Mr. Ion Pritchard; Publications, Rev. Charles Hargrove; Colonial and Foreign Work, Rev. W. G. Tarrant; McQuaker Trust, Mr. R. H. Montgomery; General Purposes, Rev. Charles Roper; Civil Rights, Dr. W. Blake Odgers; Finance, Mr. Harold Wade.

The report of the Executive Committee [see below] was moved in a genial speech by the President.

In response to a call from the chair, the hon. treasurer, Mr. H. Chatfield Clarke, made a brief reference to the financial outlook, as indicated by the last paragraph but one of the report. The work of the Association, he urged, must proceed apace, and no part of it should be dropped for want of the necessary funds to carry it on. It was extremely important that the five hundred sovereigns needed should be got together without delay. He thought there should be no difficulty in finding twenty-five persons who would between them produce another £500. It would be a satisfaction for them to know that every penny of the money subscribed or donated went into the work itself, for the Association had investments sufficient to pay the ordinary office expenses. He appealed most earnestly on behalf of the Association to ladies and gentlemen up and down the country to make up the extra five hundred sovereigns before the end of November, so that no part of the Association's work might suffer.

In reply to Rev. A. A. Charlesworth, the Secretary said that, owing to the difficulty of finding historians ready to undertake the work, the progress of the projected histories of our churches was very slow. Mr. Charlesworth also spoke very hopefully of the Unitarian movement in Hamburg, and said that he was very glad to learn from the report that the Committee was making a grant to the promising congregation gathered together by Rev. Gardner Preston. He had recently visited Hamburg, and had preached there, and his impression of the young church was extremely favourable. The Congregational movement started in that city fifteen years ago was attracting

less attention than the work that Mr. Preston was doing.

Rev. W. G. Tarrant, Mr. Ronald P. Jones, and Mr. Percy Preston were unanimously appointed as delegates to the forthcoming great meeting in the Royal Albert Hall to protest against the state of misrule in the Congo.

The following are the chief matters of public interest in the Report of the Executive Committee:—

(1) HOME MISSIONARY WORK.—Since the last meeting of the Council, grants have been voted in aid of special services, repairs to buildings, and other missionary purposes to the following places:—Banbury, Bath, Bidulph, Birmingham, Moseley, Blackpool, South Shore, Bournemouth, Burslem, Gainsborough, Harrogate, Hinckley, Holmlymount, Ilford, Killinichy; London—Lewisham, Stratford, and Forest Gate; Lydgate, Manchester, Longsight, Padliham, Portsmouth, Warwick, Western Union, Northumberland and Durham Unitarian Association, North Midland Association, and the South Wales Unitarian Association. The total amount thus voted was £427.

It is gratifying to report that the chapel at Gainsborough, owing to the enterprise of the Association, supported by the trustees, has been re-opened, and the minister, Mr. Clark-Lewis, has already gathered in more people than have attended the chapel for many years past. At Luton Sunday evening services are now being held in a small hall, conducted by London ministers, with an average attendance of thirty-five. It is too early to report whether it will be advisable to continue the services beyond December. The services at Cambridge during the summer term were conducted by the Rev. E. W. Lummis, morning and evening, with great satisfaction to the students and to several townspeople who attended. At present the services are being conducted by various preachers, as Mr. Lummis did not see his way to continue the work. The question of attempting something more permanent at Cambridge has been carefully considered, but the committee do not feel justified in incurring any larger expenditure from the ordinary funds of the Association.

(2) THE VAN MISSION.—The Rev. T. P. Spedding reports:—"Owing very largely to the inclement weather the work has been less successful in point of numbers than in 1908. The average attendances have fallen in each district, and only the Scotch van approaches the splendid record of the previous year. Some falling off is also due to the fact that both the English vans for part of the season were operating in very thinly populated districts, where "orthodox" influences predominated. In a few districts, which were revisited, the opposition which the mission met with on its first visit did not show itself, and the meetings were perhaps smaller on that account. Then there can be little doubt that during the last few weeks the attendances have suffered somewhat from the counter attraction of Budget and anti-Budget meetings which were often held practically alongside our own."

"In view of all the adverse circumstances, it is satisfactory that the attendances should have only fallen 45,000 below those of the previous year. The figure is a large one, and it makes a great difference in the averages; but when it is realised that five meetings more than in 1908 have been held it will be evident that our missionaries and lay workers have neglected no opportunity, and have, in fact, frequently held meetings under conditions which in the early days of the mission would have been regarded as prohibitive. . . . The returns show that during the season 191,980 people were reached by the van mission preachers. The lowest combined figure for the four vans in any one week has been 5,205, and the highest 13,120. . . . The Welsh van has suffered most of all through the weather, and the Scotch van least. Mr. Russell indeed has reported that until the closing weeks he has not felt much inconvenience either from cold or rain. . . . The lay missionaries this season have done splendid work. Mr. Talbot and Mr. Barnes have now been with the vans long enough

to know exactly what requires to be done, and the value of this experience has shown itself particularly in the London district, especially in delicate negotiations with the police. I have endeavoured to keep the expense of the mission as low as possible, and I think that the year's expenditure may just come within £900, as against £1,066 for last year. I am glad to report that Mrs. Bayle Bernard has sent a further contribution of £150 towards the mission work for 1910.

"Largely as a result of the mission, open-air meetings have been held in many districts during the summer."

(3) PUBLICATIONS.—There has been considerable activity in the publication department of the Association's work. The Essex Hall lecture on "Evolution and Religious Progress," by Professor F. E. Weiss; "The Jewish Religion in the Time of Jesus," by Dr. G. Hollmann, translated by the Rev. E. W. Lummis; "Oliver Wendell Holmes—An Appreciation," by the Rev. W. L. Schroeder; "The Place of Jesus in Religion and other Essays," being a further volume of the New Series of Unitarian Tracts; these are new books issued since the last meeting of the Council.

To the tract list several additions have recently been made, including Dr. Carpenter's anniversary meetings sermon, "Things New and Old." The better known tracts are being issued in attractive covers as "The Unitarian Penny Library," while less expensive editions are printed for gratuitous circulation.

There will be published shortly the following new books:—"The Apostolic Age," by Professor von Dobschütz, translated by Mr. F. L. Pogson; "Mine Unbelief," a book written by a young army officer dealing with the doubts and difficulties of young sceptics; a book of "Selected Prayers," compiled from various sources; and a second edition of "Unitarian Affirmations," six lectures by the Rev. R. Travers Herford. In addition to these volumes, the Association will publish for the author, "Johannine Thoughts," being meditations in prose and verse, by the Rev. Dr. James Drummond.

It is gratifying to report that it has become necessary to reprint from stereotypes Dr. Carpenter's book on "The First Three Gospels," the sixpenny edition having been nearly sold out; the volume is published at a loss, but as a missionary enterprise, it is money well expended to have circulated in all 20,000 copies of such a scholarly and valuable treatise. The Rev. R. A. Armstrong's "God and the Soul" has had an equally large circulation; and quite recently a translation in German by Miss Alma Titius has been published.

In response to a letter from the committee, secretaries of several congregations have forwarded to Essex Hall copies of their chapel histories. A list will be printed, and it is hoped that ministers and secretaries will be encouraged to compile in due course historical records of all our places of worship.

The usual circulars applying for additions and corrections for the Unitarian Pocket Book and the Essex Hall Year Book for 1910 have been issued. These publications are issued for the convenience of our churches and societies at a price which does not cover the cost of production.

In regard to the list of ministers, a request was received from the Committee of the National Triennial Conference and the Ministerial Fellowship to the effect that representatives of these two bodies should co-operate with the British and Foreign Unitarian Association in revising the list of ministers, which is published annually in the Pocket Book and the Year Book. The Committee of the Association were desirous of making it quite clear that they had no intention of departing from their former practice of giving information only, and that the preparation of an official ministerial roll lay outside their province. They would, however, gladly welcome the co-operation of representatives of the two bodies named in the preparation and revision of the list, as their one desire was to make the Year Book as useful as possible. The issue for 1910 will be the twenty-first, and it is worth reporting, perhaps, that during the whole of that period two ministers only have impugned the fairness and impartiality of the list.

During the last six months, grants of 96,278



tracts and 1,364 books, to the value of £232, have been made to postal missions, congregations, ministers, and individual inquirers. Applications for a grant of Unitarian books were received from forty-four "orthodox" nonconformist ministers in England and Wales.

(3) COLONIAL AND FOREIGN WORK.—Unitarian missionary work in Canada, towards the cost of which the Association is at present contributing £250 a year, is making good progress through the devoted labours of the Rev. F. W. Pratt. The services at Winnipeg have been placed under the care of the Rev. W. Vrooman for six months, while Mr. Pratt will devote his attention to places further west. Calgary, Alberta, a young growing city, with a population of 30,000, will form a missionary centre from which visits will be made to several other towns. The lectures and services held at Moose Jaw, Medicine Hat, Lethbridge, New Westminster, and Vancouver were attended by congregations varying from 200 to 25. In these and other places Mr. Pratt discovered a few Unitarians, and he was gratified by the response to the message which he delivered. He is confident that with zeal and plodding work there is a great future for Unitarianism in Western Canada.

The Unitarian Free Church at Wellington was opened in April last. At the Sunday evening services the church is always full, sometimes crowded. The Rev. W. Tudor Jones, having completed his mission, will return to England next year. He will leave Wellington at the end of February, spend the month of March visiting and preaching at Sydney, Melbourne, and Adelaide, and arrive in England before Whitsuntide. Steps are now being taken to discover a suitable successor to take charge of the important and promising church at Wellington.

The Indian student, Mr. P. S. Bose, will complete his studies at Manchester College, Oxford, next June, and Mr. S. Uchigasaki, the Japanese student, at the same time. Mr. R. Nagai, whose serious illness called forth much sympathetic help, was able to leave England for his home in Japan in September.

The Unitarian Mission stations in the Khasi Hills are still causing the Committee not a little anxiety. Mr. Nilmani Chakrabarti desires to be relieved of the burden of responsibility which he has so unselfishly borne, and it is very difficult to discover anyone in whom trust can be reposed for superintending the work in such a distant region. The effort to find a capable and reliable native young minister has not so far proved successful. Postal Mission work at Bombay, Calcutta, and Madras has been carried on as heretofore. During the last ten years thousands of Unitarian books and tens of thousands of tracts have been circulated among the more educated Hindus and Mohammedans; after the present year the Association will leave the work of liberal religious propaganda to the Brahmo Samaj and other Indian organisations, simply supplying literature as required.

At Hamburg the services of the Rev. Gardner Preston are evoking considerable interest. The President and the Rev. V. D. Davis met several members of the congregation when in Germany, and were pleased with the evidences of interest which they witnessed. The Committee have therefore renewed their grant for another year. In Christiania the Rev. H. Haugerud and his congregation are busy trying to raise a fund for building a new Unitarian Church. A few friends in England subscribed about £150, the Unitarians of Hungary £40, and the Association has promised £50 when £500 has been expended on the building. It is hoped that many other English and Irish Unitarians will contribute towards this first church in the capital of Norway. A grant of £10 has recently been made in recognition of the work which the Rev. M. Jochumsson is doing in Iceland. At Adelaide the Rev. Wilfred Harris is doing good work; and the Committee are assisting him with literature and a grant towards the expenses of making known our Unitarian faith among people living at a distance from his church.

Grants of books and tracts to the value of nearly £100 have been made to religious inquirers in all parts of the world; a single post sometimes brings letters from places so far apart as South America and the West Coast of Africa.

(4) THE MCQUAKER TRUST.—The Rev. E. T. Russell has carried on his Van Mission work in Scotland with great vigour, and the meetings, as already reported, were largely attended. During the winter months Mr. Russell will preach at Stenhousemuir and Falkirk on the Sundays, and lecture at various places in the vicinity during the week.

The Rev. Alex. Webster has arranged for the delivery of a series of week-evening lectures expository of Unitarian Christianity at Banff, Elgin, Huntly, and Keith.

The Rev. Dr. S. H. Mellone has now settled at Edinburgh as joint minister with the Rev. R. B. Drummond, and the congregation are looking towards the future in a spirit of great hopefulness.

Arrangements are in progress for a course of lectures at Glasgow, Edinburgh, and Aberdeen on the Philosophy of Religion by the Rev. L. P. Jacks, of Manchester College, Oxford, editor of the *Hibbert Journal*.

(5) CONFERENCES AND MEETINGS.—The very successful series of meetings held at Rochdale, and the religious services in neighbouring towns, were reported in *THE INQUIRER* and *Christian Life*.

The services and meetings held in Belfast and the North of Ireland last week were the most successful experienced in that country in the history of the Association.

The Committee are greatly indebted to the President for the wholehearted way in which he has represented the Association, and the principles and faith for which it stands, in all parts of the United Kingdom. Several members of the Committee, along with the Treasurer and the Secretary, accompanied the President on some of his journeys, but in not a few instances he travelled alone to take part in Unitarian gatherings up and down the country.

It should also be placed on record that the Association's missionary agent, the Rev. T. P. Spedding, has visited upwards of fifty of the grant-aided churches, and his reports have been of great assistance to the Committee.

(6) THE INTERNATIONAL COUNCIL.—The preliminary programme of the meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Berlin has been prepared. The meetings will be held early in August. The committee in Berlin are busily engaged in making arrangements for the reception of a large number of Unitarians from the British Isles and from America. Many distinguished scholars and public men will take part in the proceedings; and there will be a round of receptions, along with excursions to places of historic, literary and religious interest. On the conclusion of the Berlin meetings it is proposed to arrange for a visit to the Unitarian Churches in Hungary and Transylvania. The whole of the month of August will thus be utilised for those who are disposed to visit both countries. Details of the route and the expenses involved will be made public in due course.

(7) FINANCE.—The Association has reached a critical stage in its financial position. The expenditure during the past nine months has exceeded the income. The appeal made for new and increased subscriptions has met with a generous response from a few individuals, including several members of the Committee, who also give very largely of their time to the work of the Association. Provided that not less than £1,200 additional is subscribed, a generous supporter of the Association has offered to add £500. Up to the present time five promises of £100 each, eight of £20 each, one of £25, and a few smaller sums, making in all £700. That leaves £500 to raise within the next few weeks. The Committee, much to their regret, have already been compelled to decline to respond to applications for grants in aid of good and useful missionary work because there were at present no funds available.

The income up to September 30 included £2,264 subscriptions, 1116 collections, £1,190 dividends, £615 book-room sales and £368 value of grants, £619 van mission receipts. The expenditure for the same period included £2,883 home and foreign mission grants, £681 books and tracts, salaries and wages £678, van mission £716, anniversary maintenance and other expenses £258.

The Association Sunday collections will be taken in a large number of churches on November 21.

#### NORTH MIDLAND ASSOCIATION. ANNUAL MEETINGS.

THE annual meetings of the above Association were held at the Victoria-street Chapel, Loughborough, on Wednesday, October 27. There was a good gathering of ministers and delegates. In the morning a service was held conducted by the Rev. A. Leslie Smith, B.A., of Belper, the preacher being the Rev. Matthew R. Scott, of Southport. In the course of a vigorous and stirring sermon, Mr. Scott observed that Edward Irving said he wanted to introduce a more heroic Christianity. We could see at once that the need of this heroic Christianity was evident, and that a good deal that called itself by the name of Christianity was rather a tender sentimentality. When the hard and difficult Christian duty had to be done, and the lonely post had to be stood by, that type of Christianity gave way. All the same, heroism did not need to be introduced to Christianity—they were old acquaintances. Christianity was already heroic. All the great outstanding notes in the teaching of Jesus were trumpet notes calling men from their weakness to strength, from comfort and ease and self-indulgence to effort, hazard, and trial. It was this aspect of Christianity that we had to emphasise to-day. Compromise, comfort, and popularity—these were not the notes that appealed to the first disciples, and they could not appeal to the last. If their message was to be of any value it must be the heroic in Christianity.

In the afternoon Alderman G. A. Royce, of Leicester, the president, took the chair at the business meeting. Reference was made to the serious loss sustained by the Association through the death of its former president, Mr. A. H. Paget, and also of the Revs. R. Holden, of Kirkstead; W. Stoddart, of Boston; and W. Shakespeare, of Ilkeston. In connection with the Annual Report, which called attention to the grave financial deficit of over £120, it was announced, much to the relief of the friends of the Association, that, thanks to the special efforts of Mr. Royce and Mr. Dowson (the retiring treasurer) the whole debt would now be entirely wiped out. The president, however, reinforced the treasurer's statement that further support was needed if the work of the Association was to be maintained. In three years they had disbursed no less than £1,027, and this had been done at a cost of only 7-6 per cent. He felt sure that if they could only convince their people that they were doing this good work they would get the necessary additional support. Hearty welcome was given to the Rev. A. L. Smith on his settlement at Belper, to the Rev. J. Harwood, secretary of the National Conference, and to Miss Helen Herford, representative of the B. & F.U.A. The resignation of Mr. Dowson as Treasurer was accepted with great regret, and Mr. L. V. Wykes, of Leicester, was elected in his place.

In the evening Alderman Royce presided over a public meeting, which was attended by a large number of ministers and laymen from the district. Rev. A. Thornhill, M.A., of Derby, delivered an exceptionally able and interesting address on "The Religious Outlook." He emphasised the fact that the ferment in religious life to-day was part of a world movement, and was linked on to mighty movements of the past. So far as Christendom was concerned it was the Reformation working itself out to its logical conclusion. He hazarded the opinion that a movement, which was universal, and which was so closely intertwined with human history, must have the spirit of God in it. At first the position seemed baffling. Many books and "ologies" and "isms" rapidly succeeded each other. If they scrutinised the situation closely, order emerged from this chaos. All the varied movements separated naturally into two broad classes—a more progressive group and a less progressive group. The encouraging feature to him was that he could discover no definitely retrogressive tendency. The speaker passed on to review each branch of the Christian Church in turn, showing that the modernist movement had its counterpart in every communion. About the new theology he would say little that day, partly because it was still in a state of flux and development, and also because so far as it had permanen-



features they corresponded with singular fidelity with those of the Modernist movement in the Church of Rome. If proof of this were needed, it would be found in the fact that both alike excited the ire of Dr. Forsyth and other reactionaries in theology. The speaker, having severely criticised Dr. Forsyth, went on to say that the outlook was full of exultant hope and promise. Everywhere there was movement and progress. Even the most reactionary theologians were pushed onward by forces too mighty to be resisted. After due allowance had been made for the combined results of criticism, science, and gradual enlightenment of the masses, the most remarkable and hopeful feature of our day was the awakening of the people to the intrinsic unity of life, the deepened consciousness of the Divine possibilities it offered, and the new vision of an exalted humanity.

This was followed by a brisk and enthusiastic discussion in which Revs. Lloyd Thomas, E. I. Fripp, Kenneth Bond, F. H. Vaughan, Messrs. J. Goddard, E. A. Smith, W. J. Douse, took part. Rev. W. H. Burgess closed the meeting with prayer and Benediction.

### THE SOCIAL MOVEMENT.

THOSE who are interested in trying to stop the waste of young life, which takes place owing to the fact that so many promising children on leaving school enter what are now known as "blind alley" occupations, might well follow the example of the Southport Provident Society and Guild of Help. A deputation from this organisation lately waited upon the local Education Committee, and called attention to the fact that a large number of children who have done well at school take up unsuitable work because, through lack of information or opportunity, they accept the first thing that comes to hand—often work that they soon outgrow and work that offers the poorest prospects. In many instances, it was stated, they drift into the unemployed, unskilled, and casual worker class unless they learn some trade or attend classes to qualify for some definite occupation. The committee resolved to compile and keep a register of all children leaving the elementary schools in the borough, indicating which of such children afterwards attend evening classes, with records of their work at these classes and their qualifications. It was further decided to issue a circular to employers throughout the borough inviting them to give facilities for any boys or girls in their employment to avail themselves of the advantages of evening classes, and asking those who from time to time may desire to employ and indenture boys and girls to consult the register of candidates.

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The Women's Industrial Council, 7, John-street, Adelphi, London, W.C., have recently issued at 1d. an admirable tract on "Boy and Girl Labour," by two well-known authorities on the subject, N. Adler and R. H. Towney, which we heartily recommend as a valuable contribution to the study of the problem.

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The thirteenth annual report of the National Union for Christian Social Service (offices, 34, Paternoster-row, London, E.C.) reports the results of efforts made for the reclamation of unemployables at Lingfield, and for the amelioration of the condition of epileptic children at Lingfield and at Starnthwaite. The Union has issued an illustrated pamphlet entitled "Further Results Achieved for Unemployables and Epileptics," giving information as to what is being done at the two colonies mentioned, of which the secretary will be pleased to send copies free of charge to any who are interested in the work. The immediate objects of the Union as a whole are (1) to increase the number and enlarge the size of its labour colonies; (2) to increase its provision for epileptics; (3) to raise funds for the training of Christian workers; (4) to place at the disposal of the Christian churches, public authorities, and the community generally its expert knowledge of social questions.

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We have also received the second annual report of the Penal Reform League (secretary,

Captain St. John, 7, Holly Villas, Highgate, London, N.), the general objects of which are (1) to obtain and circulate accurate information concerning criminals and their treatment; (2) to help to bring about a more complete and effective co-operation between the public and public servants for the reclamation of criminals by a curative and educative system. The practical programme, upon which for the present the league is concentrating, contains the following amongst other aims, action (1) for the wiser and wider application of the principle of probation; (2) for a satisfactory development of industries for convicted criminals, to be organised with a view to the education of character and capacity and to fitting them to earn a livelihood usefully; (3) for the perfecting of the indeterminate sentence as now partially in practice for juveniles, and its gradual extension to older offenders.

We do not mean to offer any comment upon these aims, but to many of us the problem of most urgent importance is, not how best to reclaim the "criminal" class, but how to prevent the manufacture of them, as the course of recent social investigation appears to show that they are manufactured by causes which are largely preventable.

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The Education Committee of the London County Council have recently issued an interesting report of their two years' trial of open-air schools in three different centres. The results apparently fully justify the effort. The report claims that these institutions provide a suitable form of education for weakly children, who on the one hand are handicapped in the ordinary school, and on the other are out of place in a physically or mentally defective school; further, that a remarkable physical, mental and moral improvement has taken place in the condition of those children who have been to the schools. Fifty per cent. of the cases in the defective schools, we were recently told by the head teacher of one of them, were simply due to bad housing and insufficient food, clothing and sleep. Such cases might be sent for treatment to an open-air school, where a comparatively short period would fit them for re-entrance to an ordinary elementary school.

### NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible. Reports should be made as short as possible. Long reports from local newspapers should be summarised and sent in the form of a short paragraph, except in the case of events of unusual importance.

**London District Unitarian Society.**—Special attention is called to the autumn meeting of this Society, which will be held at Essex Hall on Thursday, November 11. For full particulars see advertisement.

**A Circuit Church.**—In his scheme for a federated church the Rev. Joseph Wood laid down the principle that local congregations should be united in a circuit church. Mr. Wood looked for a national movement in this direction; but while we still hope for that, it may be of service that the principle should be tested in one given centre. Of course the principle cannot stand or fall on the result of this limited experiment, but all the same it may yield valuable experience. It is therefore with much interest that we learn that four of the churches in the Manchester district have decided to unite, under a joint ministry, in a circuit church. The congregations forming the first circuit church are those at Upper Brook-street, Broughton, Chorlton, and Urmston. Mr. Peach, the present minister at Brook-street, will be the senior minister, and another minister is to be appointed to work with him. Some minor details are still under discussion, but it is hoped that the scheme will be inaugurated at the beginning of the New Year. We hope to give a more detailed account

of this interesting experiment later on. Meanwhile we wish it much success.

**Bermondsey: Appeal.**—The Rev. J. Hip-person writes from 95, Fort-road, Bermondsey, to appeal for the help of some willing worker among the children on at least one night in the week, and for assistance in forming a company of the B.O.B. He also asks for contributions of new or secondhand clothes, fancy articles, or money for a Christmas tree and fancy bazaar. Gifts should be sent to him not later than the end of November.

**Brighton.**—Despite a downpour of rain a good number of people came to hear Sir Thomas Fuller, K.C.M.G., on Oct. 27, when he gave explanations of some interesting lantern views of South Africa, of which colony he was till recently Agent-General. Intimate knowledge of the colony and friendly intercourse with Mr. Cecil Rhodes gave point to the conversational lecture, which included remarkably interesting personal reminiscences. The lecturer was heartily thanked on the motion of the town clerk, Mr. Hugo Talbot, seconded by Alderman Wilson.

**Clifton.**—"Charles Lamb" Fellowship of Book Lovers.—The third successful meeting of the session was held in the lecture room on October 20, when a good number of members and their friends assembled to hear a paper on "The Literature of Japanese Flowers and Gardens," read by Mr. F. Hadland Davis (author of "Japanese Stories," "The Persian Mystics," &c.). It was shown that in Japan the garden is something indelibly associated with the life of the people. It is there an ancient cult to which poets and artists have given years of thought, a cult in which emotion, memory, and religion play their parts. Japan has its flower masters, learned men who not only understand the habits of the flowers they grow, but have a store of old-world knowledge on flower arrangement, and what the great writers have written about them, their legends and religious significance. The love of flowers is only a small part of the Japanese love of nature. The rocks and stones in their gardens have a poetical meaning, and the trees are also more or less symbolised. A most interesting paper fittingly concluded with a reference to the Festival of the Dead, held in the month of July, when the spirits of the departed are supposed to come back from their hidden abode to wander once again through the beautiful gardens in the full glory of summer time. Mr. Davis read one of his Japanese stories "Father of Flowers," a very beautiful exemplification of the spirit and love exhibited towards the beauties of garden life.

**Dover.**—On November 2, at Channing Hall, in connection with the Social Guild, Mrs. Ginever, president, gave a most interesting lecture on the "History of Hungary," illustrated by lantern slides, under the management of Mr. Vallance. A hearty vote of thanks was accorded to Mrs. Ginever at the close.

**Dundee.**—On Sunday last, Rev. H. Williamson, in the course of his sermon, referring to the death of Mr. John Muir, said Mr. Muir had been an upright and honourable member of the congregation since 1868, and that during that time he had been a most diligent teacher in the Sunday School, an elder and trustee of the church, and also for a good number of years had acted as a manager and assistant treasurer, in all of which offices he had acted faithfully and conscientiously. At the close of the service the following resolution was passed:—"That this meeting of the members of the Dundee Unitarian Christian Church express and record the esteem and respect in which the congregation hold the memory of our departed friend and colleague, Mr. John Muir, by virtue of his ever steadfast, faithful and reliable rectitude, no less in his duties as an office bearer of the church than in his intercourse with his fellows whom he met in daily life, and to his own consciousness of what was right and true."

**Glossop: Fitzalan-street Church.**—The third session of our Mutual Improvement Society opened last Tuesday week with a very instructive lecture on "Birds," delivered in his happy style, by the Rev. B. C. Constable, of Stockport, under the auspices of the Manchester Sunday School Association. Our church has suffered a great loss in the removal of G. S. Ollerenshaw, Esq., J.P., and family from



Glossop to Mere Hall, Knutsford. At an "At Home" given by Mrs. J. Jackson and Mrs. H. Partington, the congregation marked their appreciation of Mr. and Mrs. Ollerenshaw's many good qualities by a presentation to them of an illuminated album and a silver salver, suitably inscribed. The removal of Mr. and Mrs. Ollerenshaw from the district is not only a loss to Fitzalan-street church, but to the town. Mr. Ollerenshaw had presented the town with a branch free library and a recreation ground. He served for years on the Town Council, and had taken special interest in educational matters. Mrs. Ollerenshaw was a member of the Board of Guardians, and president of the local branch of the British Women's Temperance Association.

**Hastings.**—The members of the Free Christian Church were delighted to welcome the Rev. W. H. Drummond, B.A., last Sunday on his first visit as Minister of the Provincial Assembly. By the constructive teaching of his stimulating and helpful sermons he inspired his hearers to deeper earnestness in the religious life. In spite of inclement weather the attendance at the morning service was good, and in the evening excellent. On Monday Mr. Drummond met the members of the congregation at an informal "At Home" in the church. A pleasant hour was spent in friendly chat, and then the friends adjourned to the Public Hall to hear Mr. Drummond lecture on "The Origin and Growth of the New Testament." The lecture was characterised by a grip of the subject, a masterly conciseness of treatment, and a popular style that enabled the audience to follow the lecture with close attention. At the conclusion some interesting questions were asked and answered. The chair was taken by Horace Cheshire, Esq., B.Sc., the president of the Hastings and St. Leonards Literary Society. The attendance was about 180, and was felt to be very good for a thoughtful lecture of this kind. This visit of Mr. Drummond will long be remembered, and there is a general expression of opinion that visits of this sort are an invaluable assistance to our work in the province.

**London: Mansford-street, Bethnal Green.**—The 42nd annual meeting of past and present scholars, teachers and workers of Spicer-street and Mansford-street was held on Wednesday, November 3. The schoolroom was decorated with evergreens and flowers kindly provided by Lady Durning-Lawrence and Mr. E. B. Squire. Music and recitations were rendered by Miss Jolly, Mr. R. P. Bond, and Professor Lindsay. Accompanist, Mr. Arthur Thompson. There was a large attendance of old and present scholars, teachers, and workers.

**Luton.**—The last of the first series of six special services at the Good Templars' Hall was held on Sunday evening last, when the Rev. F. Summers took for his subject "Immortality," as proved by recent philosophical and scientific investigation. In spite of the weather, which was chilly and very wet, thirty-three were present, including several friends from Ledgrave, about three miles away. The average attendance has been between thirty and forty persons. The services will be continued.

**Manchester.—Temperance Festival.**—Active temperance work is carried on in most of the schools of the Manchester District Sunday-school Association. Many of them have Bands of Hope; in others temperance forms part of the teaching of guilds or Bands of Mercy. Those of the societies which are within reach met for an annual festival in Manchester. The festival has been held for some five or six years, and it is steadily growing in popularity and importance. The festival held in the Memorial Hall last week was in every way the best of the series. The hall was well filled in every part, and there was abundant interest and enthusiasm. The chair was taken by the Rev. R. Travers Herford, and addresses were delivered by Miss H. M. Johnson, of Liverpool, and Mr. W. Chandos Wilson. But the great feature of the evening was the singing of temperance melodies by a large and well-trained choir of children from the various societies. In precision, tune and time, the singing was excellent. The melodies were well chosen, and the delight of the children in the singing of them was only less than that of the large audience in hearing them. The other outstanding feature of the festival was the fine solo singing of Miss Beatrice Reid, one of Manchester's rising vocalists.

**Moseley.**—A bazaar in aid of the fund for building a Unitarian church at Moseley, Birmingham, will be held on Nov. 11, 12, and 13. On the first day the bazaar will be opened by Mrs. H. J. Sayer and on the second day by Mrs. E. M. Sage. The Committee is making a great effort to extend the work of the Moseley Church, and it is pleasing to record that during the five weeks visit of the Rev. G. H. Smith the congregations have considerably increased. Mr. Smith has consented to remain at Moseley a little while longer.

**North Cheshire Unitarian Sunday School Union.**—The 46th annual meeting of the Union was held at Dukinfield on Saturday last, and was attended by 300 persons. At the committee meeting and annual meeting, held prior to tea, the retiring President (Rev. G. Evans, M.A.) occupied the chair. The Secretary's report and financial statement were read and adopted, and the officers for the ensuing year were elected, Mr. Wm. Woolley becoming the new president, Rev. H. Bodell Smith the vice-president, and the other officers being re-elected. A hearty welcome was given to the new ministers recently settled in the district—Revs. W. Short, H. F. Short, J. S. Burgess, and W. S. McLauchlan, M.A., and to Rev. C. W. Butler. Rev. W. Short briefly replied to the welcome. The following ministers were also present:—Revs. H. E. Dowson, B.A., B. C. Constable, E. G. Evans, B.A., and H. E. Perry. After tea the third musical festival was held, the choir of 80 voices representing nine of the schools of the Union. Rev. H. E. Dowson, by request, presided. Mr. Wm. Woolley, the new president, acted as conductor, and Mr. James Broadbent as accompanist and pianist. It was generally felt that the festival was a great success and reflected credit upon all who took part in it.

**Poole.**—Last Sunday morning, the Rev. H. Shaen Solly, M.A., gave an account of the visit paid this year by English ministers of religion to Germany, and at the close of the service a congregational meeting was held, and the following resolution passed, on the motion of Alderman Charles Carter, J.P., seconded by Mr. Toup: "Having considered the resolution passed by the representatives of the Christian churches of the United Kingdom and Germany assembled together in London on June 1, 1908, and in Berlin on June 15, 1909, we approve and endorse the expression of goodwill and friendship contained therein, and express our own earnest desire that the bond of peace between the two peoples may be preserved and strengthened." This resolution, signed on behalf of the congregation, was forwarded to W. H. Dickinson, Esq., M.P.

**Rhydygwin, Cardiganshire.**—On Friday, October 29, a harvest thanksgiving service was held here. The special preacher was the Rev. T. A. Thomas, Llandysil.

Reports, &c., received too late for insertion from Stockton-on-Tees (successful Sale of Work), Newport, Mon., and Liverpool (Rathbone Literary Club).

## NOTES AND JOTTINGS.

A PUBLIC debate was held last week in Liverpool in the large hall of the Y.M.C.A., Mount-pleasant, on "Secular Education." The proposition in dispute was "that the function of the State in Education should be limited to secular subjects." The affirmative was taken by the Rev. Charles Peach, of Manchester, on behalf of the Secular Education League, and the negative by the Rev. S. E. Dymott, vicar of one of the Liverpool parishes. There was a large audience, and the points in the debate were followed with great keenness. No vote was taken, but the greater part of the audience seemed to favour the secular solution.

DR. CHARLES GORDON AMES, minister of the Church of the Disciples, Boston, Mass., was fifty years ago minister of the Free Congregational Church at Bloomington, in Illinois. There on December 4, 1859, he preached a sermon on the "Death of John Brown." It was immediately published by the congregation, and is now reprinted in connection with the celebration of the jubilee of the church. The sermon was preached on the Sunday

following the public execution of the brave old Abolitionist, and it does honour to the fearless minister, who so spoke out in a time of national crisis, and to the people who secured its publication. One feels the throb of intense feeling running through this discourse, yet it is no blind eulogy that the preacher of righteousness has to utter. He recognises that the raid on Harper's Ferry was ill-judged, and that it was well that it failed, but he glories in the cause for which John Brown gave his life, and in the spirit of the "unpretending, honest-hearted philanthropist, deluded to the overdoing of his duty, and misguided by the wrong application of a right principle."

THERE will doubtless be many experiments in the simple life before we reach the Golden Age, and honest effort, whether immediately successful or not, will help towards a better life. One of the latest attempts is that of a group of people who have formed a limited liability company and have acquired Moore-place, Stanford-le-Hope, Essex. They hope to show practically that even "the clumsiest workman, the feeblest woman, and all, in fact, but complete invalids, could easily produce the equivalent of what they consume, if only they were organised and equipped for work." Those who are "unemployable from the capitalist's point of view," it is suggested, could actually earn their own living if properly captained. They propose, however, to employ at first only the most capable workers of the unemployed so as to lay a "solid foundation." A co-operative home is opened in connection with the scheme, where people may experiment for themselves in simple, economical living combined with fresh air.

THE *Scotsman* published a lengthy report of Dr. Alexander Whyte's recent address to the students of New College, Edinburgh, given on the occasion of his first appearance as Principal of the College. "Let all those students whose fathers came over with the Conqueror put their fingers in their ears," said Dr. Whyte, after stating that he wished to speak a word of hope and encouragement to the poorer students, "for what I have now to say is not suitable to them, and it will not interest them." He then proceeded to narrate how he used to read Milton as a child of twelve in the parish kirkyard, how he decided to be a minister, and how he used to sit among the Chartist weavers who were awaiting the arrival of the Dundee carrier who brought to them their weekly parcel of Radical papers. "When this much-looked-for packet was opened, your future Principal got the new number of John Cassell's 'Popular Educator' for next week's study, and the new number of the same publisher's 'Biblical Educator' for to-morrow's reading. Till all to-morrow there was not a happier home in all the old Regality. Three or four years so pass on. And now, as often as he is travelling, in the Grampian express to Forfar, or to Logiepert, or to Aberdeen, when the train has passed Kirriemuir Junction, he always stands up in his carriage in order to catch a passing glimpse of the little mud hut in which he taught his first school. Poor little souls! They were not taught much! For their teacher had always to learn himself at night what he taught to them the next morning. But with all that it was always a sweet and happy hour they had together over the Bible lessons and the Shorter Catechism."

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**LONDON DISTRICT UNITARIAN SOCIETY.**

**AUTUMN MEETING,**

**ESSEX HALL,**

**THURSDAY, NOVEMBER 11th.**

*Speakers:*

The President, PERCY PRESTON, Esq.; Rev. W. W. CHYNOWETH POPE; Rev. W. COPELAND BOWIE; Rev. J. ARTHUR PEARSON; Dr. C. HERBERT SMITH; Mr. STANLEY P. PENWARDEN, and others.

**Tea and Coffee 7-7.30 p.m. Meeting 7.30.**  
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## British & Foreign Unitarian Association.

At the Annual Meeting of the British and Foreign Unitarian Association, held in London in Whit-week, 1909, the following Resolution was unanimously adopted:—

That in view of the decreased income from Subscriptions, and the enlarged Missionary opportunities which await the Association, Unitarians be everywhere earnestly solicited to contribute generously towards its support.

Provided that not less than £1,200 additional is subscribed for the current year, a generous supporter of the Association has offered to add £500, so as to bring the income up to what it was in 1907. In response to this offer, promises, conditional upon the £1,200 being raised, have been received as follows:—

	£	s.	d.
Mr. John Harrison, <i>President</i> ...	100	0	0
Sir John T. Brunner, Bart., M.P. ...	100	0	0
Sir E. Durning-Lawrence, Bart. ...	100	0	0
Mr. Charles Hawksley, London ...	100	0	0
Mr. Edwin Tate, London ...	100	0	0
Mr. George W. Brown, London ...	20	0	0
Mr. H. Chatfield Clarke, <i>Treasurer</i> ...	20	0	0
Mr. Ronald P. Jones, London ...	20	0	0
Mr. Sydney C. Jones, Liverpool ...	20	0	0
Mr. John Harwood, Bolton ...	20	0	0
Mr. C. F. Pearson, London ...	25	0	0
Mr. Ion Pritchard, London ...	20	0	0
Mr. Harold Wade, <i>Chairman, Finance</i> ...	20	0	0
Mr. Franklin Winsor, Nottingham ...	20	0	0

I trust I may soon have the pleasure of adding many names to the above list.

HOWARD CHATFIELD CLARKE,

Essex Hall, London.

*Treasurer.*

**MOSELEY UNITARIAN CHRISTIAN CHURCH**  
Birmingham.

A BAZAAR in aid of the Building Fund will be held on November 11, 12, 13. Donations of money or goods will be gratefully received and acknowledged by the Secretary, Mr. LEWIS LLOYD, Church-road, Moseley, or Mrs. TITTERTON, Greenhill-road, Moseley.

Contributions already received from Miss Emily Sharpe, J. F. L. Brunner, Esq., M.P., J. Chamberlain, Esq., M.P., Austen Chamberlain, Esq., M.P., and many others, totalling about £120.

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